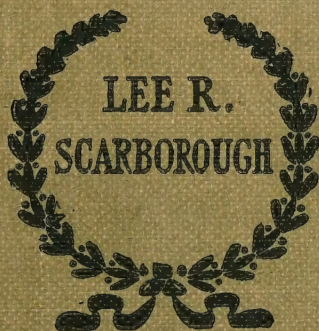


RECRUITS  
*FOR*  
WORLD CONQUESTS





LOS ANGELES BAPTIST THEOLOGICAL SEMINARY



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*Recruits for World Conquests*



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# *Recruits for World Conquests*

By

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*I dedicate this book to the memory of my Mother, in answer to whose prayers I am trying to preach, and of my Father, by whose noble example I am trying to be a better preacher, and to my precious Wife by whose love, sacrifice and faith I am able to preach more widely the Gospel of my Redeemer.*



## Dedicatory Prayer

**T**HIS volume is wrought out of the author's heart-blood. He sends it out unpretentiously with the sincerest prayer of his soul that through it God may help some doubting heart as to duty in life's steps, call out into service some whom God has called, call back some fleeing Jonahs riding rough seas toward Tarshish, prepare for the better service some whose limping lives need enlargement, and set on fire some good ministers of Jesus with a hotter zeal for lost men and a holier love for Christ and a more empowered service for His crowning.



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## I

### A SHORTAGE IN MEN FOR THE MINISTRY AND MISSIONS AND THE REASONS WHY

**T**HE statistics of every Christian denomination in America and Europe show a decrease in the number of men entering the ministry. Southern Baptists and Southern Methodists are probably exceptions. In some denominations the decrease is alarming. The falling off of ministerial students in the leading schools in the past decade is exceedingly disheartening. It is argued by some observant students of this question that not only is there a decrease in the quantity, but also in the quality of ministerial students. One says: "It is not as formerly, that the strong men in the upper classes in colleges are candidates for the ministry." Distressing is the peril we face for the Kingdom of Christ if preachers and religious leaders are decreasing in numbers and in strength of service. Sin is increasing in its organization, boldness and machinations, and deepening in its darkness. The demand is more and more, stronger and stronger, for more and better men

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the problem analyzed, faced and met by the saints and servants of Christ.

If it be true that there is a shortage, why is it true? Is God withholding His call from the hearts of men, or does He call as before, but men will not hear nor heed? Surely God is not less active in men's salvation. Surely He has not changed His gospel plan of saving the world by the "foolishness of preaching." Surely there is now no less need of a strong and mighty ministry in every nook and corner of the world. The responsibility for this shortage does not rest upon God's shoulders. It rests upon man's. God is calling; men are resisting. It is believed in this volume that the hindrance lies in three directions. Three institutions are to blame.

If a census of Christian workers were taken the world over, it would doubtless be found that ninety per cent of them came from good, consecrated homes—homes where God was worshipped, Christ was loved and a holy atmosphere of love and Christian service abounded. Money, fashion and worldly pleasure did not set the standards nor determine the life of the home, out of which came the workers in the past. Some one, mother, father, daughter, sister, brother, in the homes of these workers in the early days was praying God to give a call to service to son, daughter, sister or brother. God heard the prayer. Love for God, willingness to furnish Him a Kingdom worker, prayer for His will to be done, made the atmosphere out of which

**The Christian Home.**

tens of thousands of our preachers and missionaries came. Are these homes decreasing? Are parents losing their desires, ceasing their prayers, for preacher sons and missionary daughters? Have not greed and the world's gaudy, spectacular pleasures driven out of many homes the atmosphere in which preachers and missionaries are born and grown?

Not only is there a change in the atmosphere of the homes, but it is also true that many good Christian parents are unwilling for their children to become servants of Christ. Worldly, selfish ambitions for their children win them away from God's call. Many parents openly oppose their children desiring or preparing for a life of higher service for God. I know many mothers who strenuously fight God's call in their children to be preachers or missionaries. This is a sin. It causes heartaches, broken lives, shipwrecks in usefulness, and brings the woes of disobedience to God in the lives of children. Is such a parent now reading these lines? Let me ask you some solemn questions:

1. Is your child really yours, or God's? God gave him, protects him, saved him, owns the soul, and bought him with the price of Christ's blood. If He calls, ought He not have the use of this child you call yours, but who really belongs to Him?

2. Is it really your right to decide what disposition is made of the child's life and talents? Is not God alone sovereign in this realm? Would

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you be willing to give up your child to the ministry or the mission work if there were more of honor and less of toil and sacrifice? Are not souls worth more than honor and money? Are not God's honor and your child's spiritual riches more to be preferred than selfish ends for your offspring? You are really trespassing on God's holy rights when you step in between Him and your child's usefulness. Step aside and let God rule in His realm.

3. Did you ever think that your battle is against God, when you oppose your child's entrance into Christ's glorious service? Can you measure God's wrath when he says: "Woe unto him who striveth with his maker" (Isa. 45:9)? Suppose Paul's mother had hindered him from becoming a missionary to the Gentiles, when he said: "Woe is me if I preach not the Gospel?" Can you afford to meet God's charge of sin, when he says: "Rebellion is as the sin of witchcraft, stubbornness is as iniquity and idolatry" (I Sam. 15:23)?

4. Did you ever realize that your opposition to your child's giving his life to Christ is but spiritual robbery? You rob your child of God's pleasure and power in this life and of unspeakable joy and eternal rewards in the life to come. You rob souls because by your child many might be won to Christ and heaven. You rob Christ of his own, of the crown and glory that would come to him by the consecrated service of your child, whom you now hold back and discourage and dishearten from



going with Christ in his delightful service? Dear parent, your opposition is high priced. The cost is too great; speed the hour when your surrender to Christ's will in His call for your precious son to the ministry, or your lovely daughter to the mission work is known. Beg God to forgive you, confess your surrender to him and your child will be happy today, and more so at another day, and Christ will be glorified and souls saved. Get out of your child's way. Get out of God's way with your child.

I want to press this solemn consideration to the heart and conscience of any wife whose husband may be called to preach, and who opposes that call, or of any wife who opposes her husband's going to the foreign field while more successfully laboring in the home field. Do you stand in your husband's way, as God clearly leads? Can you afford to block God in your husband's life? Can you face God at the judgment with the awful charge of keeping your husband out of the ministry, or off the foreign field? What are you weighing in this matter over against your husband's duty? Are you weighing your pleasure, your comfort, your ease? Is it a difference of salary? Is it a matter of worldly comfort? Oh, my sister, how low these values compare with the high things involved! Souls, souls, lost souls, Christ's will, Christ's Kingdom, Christ's glory at that day, all the interests of heaven, of God and deathless souls are involved in your opposition. If you but knew it, your real happiness is only in the direction of

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God's will for you and your husband. Remember, there are some things better than money, better than ease, better than comfort. One of the best things in all this sinning world is a heart and life doing God's will in God's place and way. Your husband cannot do much with any joy or power in the face of your sullen, stubborn opposition to his work. Come out in sweet surrender; join him in his glorious task; struggle with him through the long, self-sacrificing period of preparation and the hard first years of his ministry, and help him to win men to Christ and build the kingdom of our God. Begin now.

The Christian schools are the supply houses for denominational strength. They supply sinews of war in the battle against sin in much of our conflict. Laymen, **Christian Schools.** preachers, missionaries and teachers get their preparation from these schools. They are very important factors in the makeup of the Kingdom force. There are some things in these schools that are better than endowment and buildings, and these are atmosphere, spirit, tone, devotion to fundamentals, loyalty to Christ. The schools are not merely Christian because they are under denominational ownership and control, nor are they Christian because they have Christian professors and have a revival of religion once a year. There must be more of Christ than that to make them Christian. The Bible should be taught in a loving, loyal way to every student at some period in his education. No one should be allowed

to graduate without a fair knowledge of God's Word. Preparation for Christian service ought to be one of the main aims and constant efforts of the entire educational force. If the Christian schools do not give something more and better in this line than do the state schools, then the denominational schools are so much sinful waste of money and energy. In the line of distinctive preparation for Christian service, in the direction of spiritual atmosphere and holy inspirations and aspirations lie the great chance and opportunity of the Christian schools. Give us good literary education, have as high standards of scholarship, yes; but do more—teach what an education is for, and how it can be made to glorify God and bring in the reign of His Christ. A half-hearted Christian loyalty or a doubting, skeptical, sneering, prideful, indifference to Christ's truth or service on the part of teachers in a Christian school will produce an awful scourge of soul to growing manhood and womanhood. God's call to service where this obtains will be turned aside as a mere sentimentalism, as a passing dream of a foolish age.

There is a high responsibility on Christian teachers in this matter. We should guard our boys and girls from the blight and soul ruin of a skeptical, cold and Christless educational atmosphere. There should be a denominational conscience in this matter of education and its relations to Christ and His redemptive plans. The entire life and energies of our schools should be concentrated toward the one aim of sending out

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men and women trained for high Christian service, whether in pulpit, mission field, in law, medicine, or mart. Without this dominant aim these schools forfeit their right to standing room in the Kingdom of God. Many a soul stirred with God's call to higher service has had his spirit chilled by the icy indifference of college life, his call stifled, his heart turned aside and life wasted, because of the bad atmosphere in this moulding period. God give us Christful schools, where evangelistic and mission fires burn, where God's Word is believed and lived out in consecrated service, where God and His affairs are uppermost and His Kingdom interests are the main concerns. Then these schools will be enlistment camps, recruiting stations to the army of God. We must evangelize our educational forces and educationalize our evangelistic forces, if we will properly balance, sustain and empower our spiritual energies and bring in the reign of Jesus Christ in all the world.

In the home and school spiritual atmosphere counts for much. In the church it counts for much

**The Churches.** more. If the spiritual mercury stands low in our churches, God's engines will be ice-bound and the traffic of Christ's Kingdom will run slow. A dead mother cannot give birth to a live child. The rose shrub will not bloom till it is fanned by the warm breath of the coming spring. When the wires are down and broken the currents of light, heat and power refuse to run, and the city is in darkness and the

wheels are still on their tracks, and the machinery is silent in the factory. So it is in Christ's Kingdom. When there are no holy fires burning in the furnace of the soul, when no warmth cheers the temple of God, when the cry of the lost is not heard, when the agony of Calvary resounds not in the halls of worship, when there is no burden for the lost, no yearning over the sinning, no compassion for a redeeming Saviour, no heart-panting after God, then God leaves his temple, seats are empty, no souls are saved, no soldiers are enlisted. When there is no patriotism for Christ's Kingdom, warm and enthusiastic, there will be no army to win his battles. A brilliant young woman who was drifting from Christ's love and service, said to the writer: "I go to God's house and find no God. I do not hear his musical voice in sermon or song. His grip is not in the hand of fellowship. I hear not yearnings for the lost in their words, nor see it in the faces of God's people. There is no God in the temple where my people worship." Maybe her trouble is a personal one, but more likely it is a congregational one. If man's passions are to be conquered, his soul saved, his will swayed and his life brought into obedience to God, he must meet God at church. There must be a strangeness of a heavenly breath and presence, the yearning of an unearthly compassion, the cry of a burdened importunity, the compulsion of a holy inspiration in our worship, if we are to bring this world to God. Ministerial students are not decreasing in number nor falling off in quality because salaries



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are low in religious work, nor because the requirements of the ministry are too taxing, nor because of a conflict between liberalism and orthodoxy, but because the fires of spirituality and evangelism are burning low in the churches. Wherever evangelistic zeal and effort are dominant and decide the policies and life of the churches, there will be found strong and numerous applicants for the ministry and missions. Out of Spurgeon's church and Pastor's College went in forty years seven hundred and fifty preachers and missionaries. When Dr. Gordon of Boston died, his church had on the home and foreign fields more than one hundred and twenty workers. These churches were hot with God's love and compassion for the lost. The dominant note in all their organization and spiritual machinery was the evangelistic note. In the wake of great revivals men and women surrender to God's call and service. Wherever our worship and work in God's house is cold, professional, over-dignified, formal and lifeless, nobody hears the call of God or comes to enlist in His service. It is the martial spirit, the drum beat, the tread and ongoing of a triumphant army of God that stirs the strong and brave for enlistment.

This is an appeal for a dominance of the spiritual, evangelistic in the work and worship of our churches in order that men and women may hear and heed God's call and enter His delightful service. The making of this atmosphere in the churches is largely in the hands of the ministry.

As go the spirituality and the evangelistic spirit of the ministry, so will go the churches in this matter. The preacher is the main fire builder in his church. Holy fire will spread as spiritual combustibles are brought in touch with it. If the ministry will study and realize the full meaning of the following holy doctrines as couched in these words, a heavenly conflagration will sweep the land and soldiers armed and empowered will come forth and swell the army of God: Consecration to Christ; crucifixion to the world; compliance with the Spirit's will; compassion for the lost, and companionship with Jesus. If the homes, the schools, the churches will seek an immersion in a holy atmosphere of spiritual evangelism and join Jesus in an effort to win men, an army of leaders will come forth to serve and the Kingdom will go around the world. May it speedily be so.

1. If you are parent, a home builder, make the life of your home conducive to the service of Christ. Pray and labor that God

**Suggestions.**

will give your home an immortality of service in the life of a kingdom builder. Don't you call your child into the ministry, but don't you hinder God if He calls.

2. If you are a wife of a man called of God to service, and you oppose God's call, get out of God's way. Be willing to suffer for Christ's sake. Enter now into joyful companionship with God's directions in the life of your loved one.

3. If you are a college builder, go in with all

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your power to make your school a recruiting station for Christ's army. You are there to train leaders; do it for God's service. Evangelize education and make it a constructive and winning element in our heavenly Kingdom.

4. If you are a preacher and kingdom builder, juice up your ministry. Turn the hot breath of spiritual evangelism in on your church. Make the atmosphere breathe warm with the ozone of the heavenly hills. Win souls and train souls to win souls. That is your task. Look for recruits in Christly leadership. Pray for more preachers. Preach for more preachers. Plan for enlistment, and look after those who enlist. Turn them toward educational advantages and back them in a large preparation. You will thus know a new immortality of service and multiply yourself over and over again.

## II

### CALLING OUT THE CALLED

**T**HE need for more workers in the harvest fields of God was never greater. The cry for effective helpers comes from every quarter and side of the Kingdom work. Preachers, missionaries, teachers, editors, college presidents, evangelists, money raising agents, enterprising, pushing Kingdom builders, are called for and needed in every part of the home and foreign field. In Texas, Oklahoma, Arkansas, Louisiana and New Mexico alone there is today needed not fewer than 2,500 trained evangelistic and missionary preachers. The writer has recently visited every section of Texas, parts of New Mexico, Oklahoma and Arkansas, and finds one universal cry, "Give us more and better preachers."

The churches and mission fields are growing and opening up more rapidly than the preachers and missionaries are being trained and sent out. Country churches are going from one-fourth to one-half and full time preaching; new towns are being built by the hundreds demanding strong and

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vigorous preachers; the cities are spreading and opening new fields for other strong churches; great sections of the country are opening to settlement, calling for pastors, missionaries and evangelists. The need and call for recruits are mighty and crushing.

God calls men into salvation and into special service. A divine call is a spiritual necessity **The Two Sides of the Supply** to successful work in the Kingdom of Grace, either in preaching or in missions. The prophets, apostles, preachers and evangelists of the Bible were divinely called into God's service. Christ's command was "pray ye the Lord of the harvest that He may thrust forth laborers into His harvest." *He* must do the calling. Pastors, churches, anxious parents or loving friends must not do the calling of preachers and missionaries. Nothing can fill the place of a divine inner call. God is calling many in the churches and in our schools into the special fields of labor. Many years of constant prayer, extended observation and inquiry convince me that in almost every church in all of our land where the fires of evangelism and missions burn, God is secretly dealing with the hearts of young men and women on this question. The writer has asked pastors and evangelists to press this matter of calling out the called in their churches and meetings and everywhere the report is that God is calling. God is doing his part. Will we do ours?

There is a human side to a divine call. God calls and man calls out. It is doubted whether



there is a preacher or missionary in all the world who was not influenced by some word of some wise friend or loved one at the time of his surrender to God's will. There may be a few exceptions. These would have been in the service earlier if some wise word had been spoken to them at the proper time. Out of thirteen men who surrendered to preach in one service at an association in the summer of 1908 one of them had fought God's will for four years, one for fourteen years and all the others between four and fourteen years had been fighting God's will. They needed wise help at the struggling times. God's people need to do their part wisely in this vital matter. The pastor of a large church writes that seven years ago he was fired to preach and exhort and pray over the matter of calling out the called. Since then his church has ordained five fine men who are now growing and effective pastors. Another has announced his call to preach and two young ladies have declared their call and surrender to do God's will on the foreign field. The writer began to give special attention to this matter ten years ago. In the colleges and churches where he has been, in private and public, he has tried to call out the God-called and in these years more than 450 have publicly surrendered to do God's will to preach or do mission work and fully 200 others have said publicly, "God is calling me, pray that I may do His will." Many of these are in our colleges, preparing, many are already in active service, others are preparing to enter

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school. Some of them may never preach or do mission work but by their public surrender they will be drawn out into better service in their churches. An evangelist tells that in three services in 1908, twenty-five fine people surrendered to God's call for special work. Another saw eighteen in one service answer God's call to preach or do mission work. The ministerial force of Simmons College in one summer's evangelism saw more than fifty give up to do God's will in the work of the ministry. These are but a few of many cases where God is calling and men are calling out.

1. Parents should pray that God will call their children and make the home atmosphere favorable for their doing God's will.

**How to Call Them Out.** My mother gave me to the ministry in soulful supplication when I was three weeks of age. Parents can greatly help or hinder God in this matter.

2. Teachers in public schools, denominational and Sunday schools, should by wise, personal touch or in careful direction of studies turn the brightest and best towards God's will in world-wide service. The teacher has much to do in character and destiny working in the young. His touch is often a magic touch. Our denominational schools should be training camps for recruits for Christ's Kingdom. Much depends on teacher-touch and spiritual atmosphere.

3. The mightiest responsibility of securing recruits for the field forces in Christ's Kingdom

lies with the ministry itself. Our homes and schools can do much but the preacher and missionaries are the pivotal people in this matter. The pastors in all the churches, city, village and especially country, are the foremost agents for securing volunteers. The evangelists in their sweeping revivals can at some crucial hour when the atmosphere is right and God's power is on the people lead the God-called, but resisting heart, to the decisive moment and make it easy for him to surrender. The returned missionaries and the secretaries and traveling denominational men can do much in this recruiting business if they will. "There is one key to the supply of students to the ministry and that is the ministry itself," says John R. Mott in his great book, "The Future Leadership of the Church."

In the face of this fearful neglect along this line on the part of all of us I lay it hard on the hearts of the pastors, evangelists, missionaries and all, let us do our duty, call out the called and help God supply the mighty demand for more and better preachers.

1. "Pray ye the Lord of the harvest." Put it in your closet communions with God. Pray

**Suggestions.** it in public. Call your church to prayer about it. Urge your people in their homes to pray for more harvesters. Pray that your Sunday School, your young people's organizations shall be recruiting stations for the armies of God. Pray that your revival meeting shall not only result in saving the lost, but enlist

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ing the called, that preachers and missionaries shall be given to the field forces. Much prayer of the right sort will man our churches and give us more leaders. Pray, pray, pray!

2. Preach it. Preach special sermons and sprinkle it in others. Preach on the need for more workers, the attractions, opportunities, rewards, trials, sufferings, the heroics of the ministry and mission work. Preach on the qualifications of the ministry, evidences of a divine call, the need of high preparation, the blessings of the sacrificial and obedient life of the ministry of the Gospel. Either in your regular services or in your revivals when the tide is high and evangelistic atmosphere is hot, make effective the drawing power of the Cross of Christ; put the pressure of duty and the joy of obedience to God's will hard on the hearts of the called and call them to surrender openly and publicly to His way. Make three propositions at white heat:

(1) Call for those, who know God has called them to preach or to be missionaries to surrender definitely and now to do His will. Have them publicly confess their obedience and surrender to His will. Don't soften the proposition into one of consecration to any kind of service. Make it clear and definite, preaching or mission work.

(2) Call for those who believe or fear God is calling them to special service and who do not know His will but want to know it and do it. Have them publicly ask for the prayers of God's people that they may know and follow God's will.

Many are covering their secret dealings with God's Spirit and do not want to let it be known, but in a great spiritual hour will let it be known and this will help them to a decision. A strong man said to this writer: "For twenty years I have fought a call to preach. I am now too old and unprepared and too much in debt to enter the ministry. If somebody had called me out and helped me twenty years ago I would not have wasted my life." This is the sad story of hundreds. Call out the called in time to save them to God's service.

(3) Make a third proposition to parents. Call them to a public committal of their children to God's service as preachers, missionaries, nurses, teachers according to His will. Have them commit themselves to pray God to call their children and that they will gladly give them over to Him for His use and glory. At Brownwood, Texas, on a Sunday in February, 1909, when God gave his people in the Baptist church a show of His glorious power, Miss Roxie Grove, beautiful, cultured, consecrated, an honor graduate of Howard-Payne and Baylor, publicly gave her life and talents to God for service in Brazil. She was met in the altar by her noble father. The charming daughter gave herself up for world-wide service and the fond father in tears and heart throbs said "amen" to God's will. He afterwards said: "For twenty years we have put money, blood, prayers, tears, love, sympathy, even our lives into Roxie's life and now God wants her beyond the

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seas. It will pay us full measure if at His white throne hundreds of the heathen saved through her efforts stand to praise our Saviour." This is a noble example. Call the parents to give their best to God.

4. Follow up your work. Look after those who surrender. Call them to special conferences and otherwise encourage them. Put them in school, the denominational colleges, send them to theological seminaries for training. Help those with financial aid who need it. Put your church behind them. See them through college and seminary training. Encourage them, pray with them. Stand by them.

The preacher who is God's agent in calling out and training one God-called preacher or missionary will double his ministry. How much will he live who calls out ten or one hundred and sends them forth trained? Here lies our best chance to live and preach. Mr. Spurgeon prayed, planned and worked into success the Pastor's College. A report from its President, says Mr. Spurgeon, touched in forty years 740 preachers and they baptized into Baptist churches in that time 265,000 saved. Spurgeon has just begun to live.

This is a heart message to my brothers in a holy cause, seeking to lay upon their souls Christ's cry for Gospel recruits. To me  
**Appeal.** it is the appeal of the lost world for an evangel of grace, the trumpet call of churches for a fired leadership, the cry of the



Cross for messengers, the demand of our conquering King for volunteers. Shall the call be made in vain? Will we do our part in calling out and training those He has called. This word is given to you with a soulful prayer that the Holy Spirit will lead you and bless you to see many new recruits enter His service under your ministry.



### III

## OUR ANSWER TO GOD'S CALL

**O**UR God presses through the ages his call for men, "Whom shall I send, and who will go for us?" Ambassadors of Heaven's court to men, heralds of Calvary's love and mercy, witnesses of Christ's saving power, evangelists of Gospel grace, are needed in every nook and corner of this lost world. God is calling. Men are refusing. This word is meant as a heart message to those struggling against the Holy Spirit in a call to preach or go across the seas in mission work. Read it in a prayerful spirit of submissive obedience to his will.

The writer has in the last twelve years had wide dealings with churches and has tested this fact until it is a profound conviction; that in almost every church where the fires of evangelism burn at all and where God's gospel truths have been faithfully preached, God is calling some young man to preach, or young woman to be a missionary. In one season at fifteen associational meetings young men and

women were found at every association whose hearts were struggling with God's call. In more than two hundred evangelistic meetings some one or more have shown evidence of God's call. At Palacios encampment one year there were forty and at a recent session more than fifty gave evidence of a heart conflict over God's call. A leading pastor in Virginia writes that in one college meeting seventy-five of the brightest students were in the spiritual battle of God's call to service. At a recent meeting of the Florida State B. Y. P. U. Convention a number felt the Spirit's call and surrendered to it. In the cases of many, many preachers holding meetings and in regular church services and by private letters from Oklahoma to Florida, word had come of many individuals in the "woes" of a call to service. God is calling. He is answering prayer. Is he calling you? Have you felt the strange holy impression that God wanted you to be a herald of Gospel peace and an evangel of living grace to the lost? To say NO to God imperils every joy of the future.

God's word is clear that God called his Kingdom leaders in the Old and New Testament times.

**The Necessity of a Divine Call.** He is sovereign in the realm of choosing his prophets, preachers, evangelists and missionaries. He called Abraham. He called Moses. He called Elijah, Elisha, Isaiah, Daniel, and the other prophets. John the Baptist was sent by Heaven's commission to be Christ's forerunner. In Mark 3:13 we find the

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divine order in the call of the twelve Apostles. "Jesus went up into a mountain and called unto him whom he would, and they came unto him, and he ordained them that they might be with him, and that he might send them forth to preach and to heal the sick and cast out devils." See this divine order:

1. Salvation: They were saved and had probably been baptized before.

2. His call: "He called whom he would."

3. Their ready obedience: "They came unto him."

4. He ordained them to do two things:

(1) "To be with him," in three years of special training in truth's toils and triumphs. This period lays emphasis on all education in college and seminary.

2. "That he might send them forth to preach the Gospel" with the mighty power of the Spirit.

This holy ordination or setting apart is Christ's order of calling, equipping and empowering his servants in special gospel service. It involves salvation, divine call, willing obedience, preparation, going forth in Christ's power "to be fishers of men." Paul, the world's greatest evangelist and preacher said "It Pleased God, who separated me from my mother's womb and called me by his grace to reveal his Son in me that I might preach Him among the heathen." And again he says, "I thank Christ Jesus our Lord who hath enabled me for that He counted me faithful putting me into the ministry." I Tim.

1:12. In the beginning of the great missionary movement to the Gentiles the record is, "There were in the church at Antioch certain prophets and teachers, Barnabas, Simeon, Lucius, Manean and Saul. As they ministered unto the Lord and fasted, the Holy Ghost said, separate me Barnabas and Saul for the work whereunto I have called them. So they being sent forth by the Holy Ghost, departed." A divine call is a *spiritual necessity* to a Gospel ministry. He who goes out without God's call has no promise of God's power. The task is too great for us unless our hearts are assured that God has sent us.

How may one know he is called to preach or to be a missionary? What are the evidences of

**The Evidences of  
A Divine Call.  
How One May  
Know.**

a Divine call? That is difficult to answer. One cannot be dogmatic here. The evidences are not the same in every experience. Environment, temperament, education have much to do in varying the signs of God's call. Some may have the following evidences of a call from God:

1. A strong desire for usefulness in Gospel service.

2. A gift in public speech in religious meetings, or an aptness to teach the word of God.

3. Tact in leading young people in the work of the churches.

4. Impressions on the part of Godly associates that one is called to preach. God usually impresses someone else to "call out the called."

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5. The Providences of God in directing one's life, in shutting other doors and opening doors of usefulness in Christ's service.

Any or all of these evidences may be absent and yet God still presses His call upon you. But the following evidence must never be absent:

6. An inner heart longing to win men to Christ, backed and inspired by a *spiritual compulsion*, a soul conviction that God is dealing with your life, urging you to preach or follow Christ across the seas in mission work. It is a strange tugging at one's heart by day and night, by an Unseen Hand. It creates spiritual unrest. In revival seasons it breaks into your soul with irresistible floods. In worship hours when the Gospel warms and stirs hearts this "strange inner compulsion" masters every thought. In prayer hours, in meditation, in Bible study times and amid the crowding cares of life it comes unbidden and unwelcomed to disturb and trouble. You hunger to win somebody to Christ and if you do every joy bell in the soul rings with the proclamation "Go preach," "go testify for me across the seas." This struggle is in the dark. You would not let your closest friend or loved one know it for the world. You fight it, you hide it, you seek to compromise with God. A thousand times you beg him to let you off with something else. Sometimes the storm rages higher with some cases than with others, but what is meant is that the one sure evidence is this work of

God tugging at one's heart to preach or serve in foreign fields. He loses who fights God.

If God is calling you and you are refusing, your time is spent in excuse making. You are taking **Excuses Must Not Outweigh God's Will.** counsel with your fears, pleading your weakness, seeking every possible compromise and dodge with God. Don't fight longer. Don't run further, if you are sure He calls you. Jonah sailed a rough sea in making for Tarshish. So will you. God has whales yet for rebellious Jonahs. You may not do God's will, but be assured that you can not have your own will. You may run away from his *will* for you to preach, but you will never get away from his *chastening rod*.

But you have good excuses you say:

1. "I am unworthy." You are right about that. None of us is worthy. But God's will is shut up to using sinful but saved men in this Gospel proclamation. He has not commissioned angels to preach. Then "Christ is made unto us righteousness." Then you can improve and ought to improve every day."

2. "I am ignorant and too poor, or old, or have too many obligations to get an education." In I Cor. 1:26-31 Paul has a word for you: For ye see your calling brethren, how that not many *wise* men after the flesh, not many mighty, not many noble are called, but God hath chosen the foolish things, the weak things, the base and despised things to confound the world. But Jesus



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Christ is made into us *wisdom, righteousness, sanctification and redemption*. You may be ignorant and it may look hard for you to get an education, but does not God know your difficulties, and is he not still calling you? Is *he* not also wise? You do not have to remain ignorant. There are many schools and many ways of going. You are further advanced in education, doubtless, than most of the apostles were at the time of their call. There were no schools then. Many of our greatest preachers could not read when they were twenty years of age. You can get some education if you will surrender to God's will and by faith launch out on his promises and do your part.

3. "I cannot speak in public." So said Moses, but God said "I will be with thy mouth." The mighty messages of Moses ring through the world to-day after Moses' lips have been silent thirty-five centuries. The people of Paul's times said his "speech was contemptible," but his words have shaken the world throughout twenty centuries. "My God is able to supply all your needs according to his riches in glory by Christ Jesus" is a full promise to great and small in every need.

4. "The work is too hard, too exacting." You put this small excuse up against the will of a great God. The work of the ministry is difficult, it is exacting and taxing on every energy of the strongest and best and its financial rewards are small. If you are looking for an easy task you are in the wrong world to find it. You will find it easier to do God's will in preaching than it is to have your



own way in something against God's will. You are going to have a hard time anyway, why not have it with God's approval and blessing in a glorious work of winning men to Christ?

5. "There is too little pay." Yes the pay in money will be small. The brethren will see to that. But you will live and have some to give. Then there are some things better than money. God's will done in one's life in the saving of men and bringing in Christ's glory is worth many mines of diamonds. The earthly and eternal compensations in his service far outweigh the losses in surrendering to it. God will help you in all of these matters if you will cast yourself on Him, trust Him with abiding faith and do your duty.

Whatever your excuse, turn away from it and do not let any "refuge of lies" hide you from God's will. God and Christ and the Holy Spirit and lost souls and your duty and a life of joyous service on one side, and your puny, flimsy excuse, encouraged by Satan on the other ought soon to settle the decision of a saved soul. "Woe unto him that striveth with his Maker." Isaiah 45:9.

Your clear duty lies in three directions.

1. Speedily find out God's will. He can and will

**Your Plain Duty—** assure your heart of his will. He

**Know His Will—** has all the light there is. You are

**Surrender to It—**

**Prepare to Do It.** a child of light and he means for

you to walk in the light. In James 1:5 he promises

wisdom to them that ask Him. In Psalms 37:5

He bids you commit your way unto Him, trust

Him and He will bring to pass all the good your

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soul needs. In Jer. 33:3 he urges you to call on him and promises to show you difficult and hidden things you do not know. Read Isaiah 58.

2. When you find His will, if it is for you to enter His special service then surrender to it at once. Burn all the bridges that lead back. Cut all the lines that bind you to the shores of selfishness and self-will. Remember He says in I Sam. 15:22, 23 "To obey is better than sacrifice and to hearken than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry."

Remember that it must be awful to be one of Paul's castaways. Know full well that there is a rough sea for every fleeing Jonah. Be assured that your highest joy and greatest power and most far-reaching usefulness lie in the path of obedience to God's will; that to win souls to Christ and build them up in Christ, is a service of richest rewards in heart-joys, heavenly visions and glory-bringing to Jesus Christ; that the best investment of life and talent is at the place of God's will for you. When Christ's Calvary-love pleads the efficacy of His Blood to your heart to go preach, witness, teach and live for Him, does not your rebellion find complete surrender at His pierced feet? When His nail-riven hands beckon you to service in his ripening harvest fields does not your stubborn will say "Here am I; send me?" Do not the love of our Father, the dying wounds of our Saviour and the unutterable intercessions of the Blessed Spirit

and the unspeakable soul cry of earth's lost millions make effective their call to you for the surrender of your all in obedience to God's love-plan for you?

Ah! my brother, my sister, in Christ's blood and love, fight no more against God's way for you. Say it now, say it from soul depths, say it without reserve, say it irrevocably, say it for His blessed sake and glory, who died for you and bids you reap in his fields of falling grain, "My self, my all, my talents, my will, my way, I surrender, dear Saviour, to thee for thy disposal. I will go where thou desirest me to go, and do what thou asketh me to do." If you can say it and mean it, a river of abounding peace in floods of glory will sweep over your soul.

3. Your next duty after surrender is to *get ready*, prepare to preach or be a missionary. A call to preach is a call to preach the best you can and that means preparation to preach. If you are under thirty years of age, you should make good literary preparation before you take theological training. Everyone who possibly can, in order to be an effective preacher, or missionary should have what a college degree stands for or as near it as possible. Then he should take a thorough course in theological training. Do not make a mistake here. It will be fatal to much of your usefulness.

If it is not possible for you to get a college education, go to a theological seminary and get the best possible training in the English courses.

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At any rate go preach. Do the best you can and at once. Mention it to your pastor, your church, your friends. Seek advice from them. If you are to go across the seas to serve in mission work the best college and seminary preparation is necessary. If you are to serve in the home-land churches your highest efficiency depends on your thorough preparation. You can get an education if you will. Courage, pluck, faith, persistence will reward your efforts with a good education.

In the midst of this awful soul-conflict into which you are going, there are some things you must not forget.

**Forget Not.**

1. That a divine call to service must precede your entrance into the ministry or mission work.

2. His chastening rod must not be overlooked in the hours of your disobedience. That sickness of yours, of your loved ones, that heartrending death, that business failure, those disconcerted plans, those broken ambitions, when they came did you not think of God's call and your disobedience?

3. Remember that the depths of your sin when you refuse Him his way. It is as *witchcraft*, *iniquity*, and *idolatry*, I Sam. 15:23. It is a sin against yourself, lost men and Jesus Christ.

4. Remember the joy you miss if you rebel and gain if you surrender. To win one soul will fill your heart with joy, the lost with eternal life, and bring a star-like crown to Jesus.

5. Forget not that your time is short, soon your opportunity flies, you will be too old soon. Wait not. God needs you now.

6. Remember your motive must be for *Christ's sake*, for *his* glory in man's salvation. No appeal of ease, or place, or position or earthly reward must move you into this heavenly task. Just for *Christ's sake* is enough.

I wish to press on your saved soul God's loving appeal—as a reason why you should obey His voice and enter His service:

**God's Loving  
Appeal.**

1. By an inner, loving, spiritual compulsion He would draw your life into His service.

2. By the peace He gives obedient wills, the joys He offers in soul-winning and soul-building, the star-like crown He holds out to your faithful obedience to His will, He bids you follow Him in world-winning.

3. He appeals to you by the unvoiced cry of dying men, whose salvation depends on the gospel put in reach. The homeland millions and foreign lost utter their cry of soul-need at the door of your heart.

4. The unfilled pulpits of thousands of churches, the unoccupied mission stations, the opening frontiers of many lands, make voice for God's call for more and better equipped men and women.

5. The constraint of Christ's Calvary love, His for you and yours for Him, should cause your will to yield to His.

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From the mighty Cross Christ calls for the  
God-called to surrender, the surrendered to pre-  
pare, the prepared to be filled with a holy passion  
for the lost and holy power to win men to Jesus.

Do it for Christ's sake.

"Woe unto him who striveth with his Maker!"

## IV

### PREPARATION FOR SERVICE

**E**VERYWHERE there are opening fields and enlarging opportunities for service in Christ's Kingdom. Many doors are opening to the servants of the Master for varied service. Never before were there so many difficult tasks calling for the spiritual men, inclined to missionary and evangelistic work. Preachers

**The Opening** are needed in pulpit of city,  
**Fields.** town, village, and country church.

Towns are becoming cities and these growing centers need strong preachers: country villages are rapidly becoming growing towns and they demand the best and the strongest to preach the Gospel; great farming sections are opening to thickening populations and everywhere are needed strong preachers for these country places where God's yeomanry grow. Oil fields, lumber mills, and factories are making new centers and preachers of strength are needed for these. The frontiers in our home land are yielding their wilds to the incoming tides of population. Missionaries are needed to advance the battle line of Christ in these opening fields. All the foreign lands are hear-



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ing the call of conscience, liberty and individualism. Educational advancement in all these lines are opening to the preacher in these distant lands opportunities of service.

The preacher, God's big man, God's pivotal man, is more and more needed everywhere. Every preacher in the pulpit everywhere is called on more and more to be a leader among men, not merely a pulpiteer, but a virile, vigorous, valiant man among men, an organizer, with driving force, capable of leading men out of their sins into their Saviour, out of their selfishness into His service, out of their sordidness into His sacrifices, out of their narrowness into His visions of Kingdom building.

Then there are the opening fields to the laymen. God is putting high emphasis upon the ministry of the pew, and calling the man that fills his place there to great tasks. No more are the churches to be one man's opportunity, and that the preacher's, but they are coming to be every man's opportunity to render a spiritual and kingly ministry to King Jesus. Laymen today who never expected to preach are becoming preachers, not in ministerial robes, but in the short coats of practical business lives. Everywhere laymen are talking about tithing and talents and stewardship, the stewardship of money and the business man's obligation to make the Kingdom come. Laymen are thinking today more and more about the value of their organizing power, turned into spiritual and Christly channels. They are taking up the forces

and helping to organize them for the conquests of Christ.

Medical missions with their sanatoria and their appeals to the hearts and character of men by the way of the suffering and crippled bodies are opening wide fields of usefulness to the doctor who loves Christ. Hospitals are taking on a new chance and are becoming gospel instruments in the hands of Christ's missionaries to bring in His Kingdom. These institutions need spiritual leaders and trained men and with these comes the great opportunity of nursing and the training school for nurses. The quiet, tender, modest women in white in the hospital wards and in the suffering homes are becoming evangelists of gospel life and power everywhere and many thousands of young women can be used by Christianity to lead to Christ the lost who suffer on sick beds and in invalid chairs and hobble about on crutches.

Sunday schools are becoming more and more institutions of power and opportunity of service. The world is waking up to the notion that teachers must be equipped if they are to train souls and build characters for Christ, and there are many, many thousands of Sunday school teachers with the evangelistic heart and the missionary spirit who are facing the opening fields of opportunity for Christ.

More and more the evangelical churches are hearing the cry of the slums and the congested quarters of sin in our cities. They are taking up the work of the salvationists and sending their

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slum workers into these opening fields. Christian schools in the mountains and in foreign lands, schools for women, schools for girls, kindergarten schools, seminaries for preachers, missionary training schools for workers are opening everywhere and calling for more trained heads and hearts in the service of Christ.

One of the largest fields for service and the greatest opportunities anywhere to be found is now found among the women's organizations in the churches. Local churches and leaders in these societies, district workers and state and national leadership constitute a call of imperial importance to the women. In this line there is in every country a call of God for trained, equipped and spiritual leadership.

Surely as we lift our eyes we can see what Jesus saw, with a widening and deepening vision, when he said to his disciples; "The harvest fields are white unto the harvest but the laborers are few, pray ye the Lord of the harvest that he may thrust forth laborers into his harvest."

Today, the trained man, the educated leader, is what is needed everywhere. Haphazard work will no longer meet the demand. **The Absolute Need.** This is the day of the specialist. The expert is the man that brings the largest returns. This is true in government, in commerce, in educational lines, and it is equally so in the ministry and mission work. Every argument for trained men in any other line receives double emphasis

when it comes to the work of Christ because of the eternities and spiritual realities that are involved. We must not mix training with education. There is a difference. We not only need a trained ministry and equipped workers for all the varied fields and opportunities in Christian service but we need that these be educated forces. Their minds should be strengthened and vitalized with long hard digging amid the roots of language and intricacies of science, and problems of philosophy, and philosophies of history, and the theorems of mathematics. Trained men without education do not run long, work permanently, or build the best. Dr. B. H. Carroll, the preacher's friend and wise spiritual seer once said: "An uneducated preacher cannot hold a pastorate for more than two years without getting whipped on the inside. I do not mean," he said, "that he must have college or seminary training but he must have its equivalent, unless he is a genius." There is much truth in this direction. Many a short pastorate is explained by a short education of the pastor. Equipment of head, and heart, and knowledge of the methods of work is today an absolute spiritual necessity for the best work in the Kingdom of Christ, and there is no excuse for any man or woman, who loves Christ and his service going without an education and training. They can get it if they want it and are willing to pay the price.

This obligation to secure education and train-

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ing for Christian service rests primarily upon the  
**A Three-Fold**                    one who is called into this service,  
**Obligation.**                    the one who has surrendered to  
God's call. It is your duty, it is God's call to you ;  
you owe Him the best there is in you and you can-  
not render the best without equipment and train-  
ing. The parable of the talents puts the sole  
obligation on every one possessing talents to make  
them bring forth a hundred fold to the glory of  
Christ. You cannot evade nor escape this respon-  
sibility and you have no right to plead your ex-  
cuses nor dodge behind your embarrassments nor  
satisfy yourself with less than the best in this  
preparation. This is an obligation resting upon  
your bare soul in the light of Christ's work of  
grace in you and his call of work to you. This is  
a spiritual and eternal obligation and much is in-  
volved both as to yourself and to the world in your  
rightly discharging this obligation.

The obligation to secure this preparation for  
God's call also rests upon the preachers and other  
spiritual leaders in the Kingdom of Christ. It  
rests upon them to encourage the called to seek  
this preparation. They should turn into Christian  
school everyone who seems to have the call of  
God upon him. The educational atmosphere should  
be created in the churches. This matter of educat-  
ing servants for Christ should be much talked of  
in the homes, in pastoral visitation, in the prayer  
meetings, in the groups of young people workers,  
in the pulpit, in the Sunday school, and the

preacher owes it to his spiritual children to see to it that they are prepared to do God's will anywhere in the world.

This obligation not only rests upon the individual worker called of God into special service and upon the spiritual leaders of the churches, but it also rests with tremendous responsibility upon the churches themselves. They need to give their encouragement to these called of God for service, looking to their education and preparation. They should build the Christian schools for one reason, for this very purpose, and then should furnish the financial support to those who are not otherwise able that these God called ones may go to school and to seminaries. The government pays the expenses in the training of her soldiers on sea and land, and gives tuition and free equipment to the public schools that we may have an educated citizenship. Why then, should not the churches furnish the expense money for the training of leaders and workers in Christ's Kingdom? I think the hindering cause for the lack of education in so many preachers and missionaries today is that they did not have the money to bear the expenses of their education and a sordid, selfish and unthinking church membership would not furnish it. One of the greatest opportunities in the world today for investment is investment in the head and heart of the God called. It brings large returns and starts into motion influences that will go on until Christ comes again and beyond.



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It is intimated above that there is a difference between education and training. It is here repeated with emphasis. A literary education is necessary to the best service in any field of work today. Professional men before they take their technical studies ought to complete a college course, and it is much more true with the preacher or the missionary. The problems they have to handle and solve and the work they must do are far more intricate and important than the problems and work of the professional man. Take your college course. Begin where you ought to begin and go on and on and study and struggle and hustle until you complete the course if it takes you until you are forty years old. You will never regret it and if you do not do it you will ever regret it. You might not see the necessity or the advantage of it now but you will when Kingdom tasks multiply on you and demand your time. You will see then the need of it; the need of a mind that can grapple with hard problems possessing power of initiation. Do not let anything hold you back from this deeper and better drawing out of the powers of your soul and mind and the growing of strong, virile character for Christ. After this comes the technical course, the theological seminary for the preacher and the missionary training school for the women. Two or three years in the study of God's Book and right methods of work will do you good and greatly advance your power for service. You need to go under the spiritual, scholarly mind of great



teachers in all the Book of God, studying its doctrines, its historical settings, its wonderful literature, its high ethics, its deep philosophies, its profound and soulful truths, catching its spirit, seeing its great providential hand and feeling its great fatherly heart, and seeing rise up out of it from page to page, and age to age, the glowing Son of God, the King of the souls of men, and the Lord of the ages, the Redeemer on the Cross. You need to study methods of work, fields of labor. You need to know modern methods in Sunday school and mission work. You need to be trained in the artful science of winning souls, the graces, power, methods of New Testament evangelism. You need to know how to make and deliver sermons. You need to know how to run down to the last juicy root the spiritual thoughts God has stored away in Greek and Hebrew and bring up from the sub-soil of God's revelation the riches of his grace and give them out to the calling world, in plain, pungent English. Recognize this double task in your preparation and make haste to meet all of these demands and fix yourself for expert service in Christ's Kingdom.

I know there rises up before you a great army of ghostly difficulties but I tell you if your soul  
**The Hindering** has iron in it and your heart has  
**Difficulties.** the stubborn faith of a conqueror  
these difficulties will be but ghostly and they will disappear as you face them. There are poverty, already accumulated debts, and in some cases heavy family obligations that stare you in the face.

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There is your age, some of you have fought against God in his call for your service until the years have multiplied. You cannot now go to school. Your mind is dulled by misuse and no use at all. Then under the fresh call of God you will look out and see so much need, so many lost that you will say in your heart, "I am needed now and cannot spare the time for preparation. God's call has the imperative in it and I must go now." There is many another difficulty that will stare you in the face and seek to hold you back from the best preparation. I tell you as one who knows, these difficulties are not insuperable. Has God called you? Remember that he knew these difficulties when he called you. He knew you needed preparation and he knows your difficulty that stands in your way. You need now to remember that the God who called is not only an able God, but is a provident and loving God and He will provide for you in your preparation for his service, as carefully and tenderly as he will when you go out actively into the service. He never commissioned an army to go to the front that he did not also send a commissary department along to take care of every need. You must count on the hidden resources and remember that he can provide out of fountains that you know not of. Remember the manna, and the quail, and the bursting fountains out of the sealed rocks in the wilderness of God's people. Remember that God's ravens are still able to feed his Elijahs, and that the same God that supplied the flowing

oil to the widow in Elisha's time lives today. Remember that over and above and greater and more powerful than all your difficulties stands a gracious, willing and loving God.

If you are called of God and feel you need great preparation and stand facing your diffi-

**The Struggle Ahead.** culties remember that there is a hard struggle ahead. It is not an

easy road and it is best that it should not be easy. God's love is shown in the hardships of life. God's wisdom also is shown. He needs a hero ahead yonder, a brave soldier to fight that battle, to perform that task, and to bring in His Kingdom. If He has heroes they must come through great struggles, they must have iron in their blood, they must know the value of sacrifice. Christ had His baptism of suffering, His Gethsemane, His persecutions, His cross, His tomb, and these will necessarily precede his crown and his world conquest and do you think, God our Father, would give his only begotten Son the worst and spare us? The struggle and suffering and sacrifice are God's spiritual tonic to our souls. When you came out from this you will see that they are a part of your education and you will bless God for the hardships and He will reward you with power because you went through them, with faith, go lay your brave hand to this task of preparation, knowing that God will be with you through it all and bless you beyond it all.

## V

### THE MASTERY OF THE MAIN THING

**T**HERE are many matters touching the Kingdom of God of great importance. Leaders of the right sort are needed everywhere. Preachers, teachers, winners and builders at every angle and section of the heavenly Kingdom are needed. It is a matter of tremendous importance as to what kind the leaders are. If they are not consecrated they are not worth their salt. If they are pesky and pessimistic, if they are unspiritual and worldly in their habits they are not worth the rent of the parsonage in which they live. Brave preachers and leaders are needed, with the courage and courtesy of their convictions; men of high scholarship and enthusiastic spirit; men of culture and training for every good calling and work; spirit filled evangelists, with all the movements of the Kingdom flowing in their veins. These are the kind with whom to build the Kingdom of God. The preacher with the money-heart, loving money more than men, trying to get rich instead of making others rich will not do the most efficient work or raise the highest standards. A commer-

## The Mastery of the Main Thing 57

cialized ministry, seeking business interests rather than making soul-winning and building souls the business of his life is not the best type of minister. The foppish, fad-loving preacher, strutting like a peacock in full bloom to every social function, joining all the orders and clubs, seeking influence at the expense of power will not make the Kingdom come under the leadership of Christ. A lopsided ministry, hobby-riding, emphasizing one or more things out of proportion cannot be sane leaders of the hosts of Israel. An ease-loving, smooth-going ministry, fearing hard tasks and difficult fields is likely to develop into mere ecclesiastical sissies good only for a theological brushheap. Sentimental revivalists knowing a few ministerial tricks, with no doctrinal ballast will not hasten the coming of our Lord and the establishment of his kingdom on rock foundations. Sanity, spiritual ballast, high religious courage, clean cut heart-power, straight-thinking brain-power, spiritual endowment, truth-rocked and spirit-ribbed ministry, men who love God, His truth and lost souls with one holy ambition to do God's will, these are the men that need to recruit the army of conquest.

The entire work of the Kingdom of God can be organized along two lines, soul winning and soul building. In the first will be the evangelistic preachers, personal workers, missionaries, mission boards and all the evangelistic literature and organized lines primarily for the winning of men to Christ, and the carrying of Christ to men. On the other line will come

**Two Important  
Matters.**

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the strengthening of churches, by teaching of God's word, by doctrinal preaching, establishing religious schools, sanitarium, orphanages, publication societies, religious papers, theological seminaries and all other forms of Kingdom-building movements. Both of these are important. It is not wise to say that *soul winning* is the main thing or that *soul building* is the main thing. They are the Siamese twins of God's gospel, going hand in hand, and they ought to keep up with each other. The soul winner is God's biggest man in the kingdom but no bigger than the soul builder, if he has the soul winner's spirit. Our Christian schools, our churches, our Sunday schools, our religious literature ought to keep up with our missionaries and evangelists, to strengthen and make permanent and establish the work of their hands. Without the trainer the winner cannot do his best, and without the winner the trainer will not have the right spirit and will be powerless. It is important for the soul winner and the soul winning church to be educationalized, believing in soul building as well as soul winning. It is just as important that the soul builder, with his school, his book, his church, his religious paper, be evangelized and have the soul-winning spirit.

And this leads me to say that the main thing in the Kingdom of God is the evangelistic spirit, the martial note and conquest  
**The Main Thing.** tread. The winner must be an evangelistic builder and the builder must build evangelistically. The evangelistic forces of the



## The Mastery of the Main Thing 59

Kingdom of God cannot win spiritless, enthusiastic, compassionless. Heart and fervor and love must go hot and foremost after lost men and so must the building forces of the Kingdom of God go in the same way. They should be spiritualized in a sound scriptural sense; Spirit filled, mastered and dominated by a Christly compassion if they are to build well. Real Christ-wrought religion is juicy and not dry. The graces of God are in liquid form and fluent in the lives of men. If we are to build a world-wide gospel enterprise, the winners are to work like builders and the builders to work like winners. The organization in this enterprise must be subject to the Spirit of God, and interfused with his compassionate love. The churches themselves in their winning and in their constructive work must be dominated by the evangelistic spirit; conquest and construction must be conducted under the mastery of the Son of man, who came to seek and to save the lost. The winner is not the main man, nor is the builder. The main thing is that they both shall be spiritual and evangelistic, Christ loving and world winning.

This dominant idea of the evangelistic spirit was regnant in all the life of the New Testament.

**Jesus the  
Exemplar.**

Christ set the example and the Apostles impersonated it and set it going. When Christ started the nucleus of his church on the banks of the Jordan, when Andrew and John, the beloved disciple, left John the Baptist and followed Jesus, he set them at once



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to the work of winning. Andrew won Peter, Jesus won Philip, Philip won Nathanael. Christ's churches had their beginning in a revival of religion, with the heavy emphasis on personal work. This will constitute a good partial definition of a church: *a group of baptized believers going with Christ after the lost.* When Christ would officer his churches, giving them preachers, spiritual leaders he said: "Follow me and I will make you *fishers of men.*" The prime matter in the life of every leader in the churches and in the Kingdom of God is that the spirit of conquest shall dominate his life. When Christ preached the marvelous Sermon on the Mount he saturated it with his loving compassionate heart and delivered the greatest constructive truths of his revelation, in the hot passion of evangelism. He healed men that he might win them, and won them that he might heal them. When he looked down into the face of the helpless paralytic, whose friends had lowered him through the roof of the house, Christ saved his soul and then healed his body, but did both in the spirit of the evangelist. Sanitaria ought to be built for winning purposes as well as healing purposes. When Christ announced the great doctrine of the foundation of his church "on this rock will I build my church" he was not so much concerned about defining the foundation of the church as the character and conquest of the church when he said: "the gates of hell shall not prevail against it." He meant to say that my church shall be an army of conquest and not an

## The Mastery of the Main Thing 61

entrenched garrison, an evangelizing conquering army with banners of love and weapons of spiritual dynamite and battering rams of gospel power taking the forts and walled cities of sin and sweeping them into the glory of God. The spirit of the evangelist should master the churches of Christ from foundation to parapet. Every doctrine preached should be seasoned with the graces of the crimson flow of Calvary. Every organization and movement should be inspirited by the martial note of conquest. "It is not holding the fort but taking the fort" that should thrill the hearts of this army that cannot be blocked by the gates of hell. This dominant spirit of evangelism is shown and manifested throughout the entire ministry of Jesus. He puts it into his men in whose hands he left his kingdom, subject to the order of his Vice-gerent, the Holy Ghost. Peter was a builder. Almost all of the doctrines precious to our Bible were preached in his Pentecost sermon. He and his helpers immersed these doctrines for ten days in holy prayer, tears, and heart devotion and then gave them voice and personality on the day of Pentecost and three thousand were won and came into the Kingdom. He put this same spirit into the first deaconship. A plain spiritual business matter was given to the seven deacons of the early church. They were not only to be men of wisdom and faith but souls full of the Holy Ghost, and this meant that the organization of Christ's churches should be mastered by the Holy Ghost, whose business is to convict men of

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sin, of righteousness and of judgement. Christ took the hard, ceremonial Pharisaism and cold intellectualism of Saul of Tarsus and filled it with the evangelism of Calvary and sent Paul out, the topmost doctrinal, spiritual, evangelistic preacher of the word. Paul is a living rebuke to the dry, spiritless intellectualism of much of our scholarship today. Paul was a scholar of the right sort. He had a *compassionate* scholarship. He knew Greek, Hebrew, philosophy, literature, history, and the profound things of all the schools of his day, and he brought all these trophies and riches to the foot of the Cross and poured on them the hot breath of Christ's redeeming love and made them an engine of power to bring this world to Christ. His scholarship was reverent, and humble, profound, lubricated with the oil of grace. He could write on predestination or election and make sinners weep and want to be saved. Under the power of his preaching the ordinances were evangels of power, breaking men's hearts, winning them to submission to Christ. He preached the deepest doctrines with the hottest enthusiasm and in all of his sermons, whether teaching or evangelistic, ran the rich crimson fluid of the grace of God. If he were teaching in the school of Tyrannus he sought to win someone to Christ, or if he were preaching to the philosophers on Mars Hill he put the spirit of a revival into his message. If he were weeping, warning every man in Ephesus of the peril and sin of his soul, with the warm blood of a spirit filled evangelism he gave to these

gutter sinners the strongest and most healthy and constructive doctrines of the truth of God. When he conquered a soul for Christ he sought at once to construct that soul into an agent for further conquests. If our churches and our spiritual leaders are to be apostolic, Christ-like and approved by New Testament life and method they will be evangelistic, soul winning, as well as constructive and soul building in all their movements.

If this spiritual power and this triumphant tone are to abound in our men and methods much will depend on the attitude of heart.

### **Attitude.**

1. Both the men and the method will be rightly related to Jesus Christ. His position is focal and central. Our characters and churches, revivals and Kingdom enterprises and institutions, must be built around Jesus Christ. and the attitude of all these toward Him will be reverent, submissive, spiritual, compassionate, devoted. He will be enthroned in their lives if through them He is to push the boundaries of his Kingdom. His word must be their law, his mission their commission, his love their motive, his movements the music of their on-going.

2. These forces will also be rightly related to Christ's revealed Word, the Holy Bible. They will not cut out one syllable of the divine Book from lid to lid. They will not question one command, nor disbelieve one promise. Their highest scholarship will bow in spiritual acceptance to its hidden mysteries and its plain doctrines. If historic proof for its authenticity is not sufficient,

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the lack will be supplied by a confident faith in its inspiration. These forces will know that this Bible is God's hammer, made of divine steel, with which hard hearts and the gates of hell are to be broken down. They will know that it is his fire, in the furnace of which the dross of this world is to be consumed and the gold of his Kingdom tested. They will know that it is his two-edged sword made of Damascus steel, piercing in sunder the joints and marrow and discerning the intents of the hearts of men, with which the Holy Ghost is to carve out of this old world the crown for the head of our conquering King. These Gospel forces will know that this Bible is the lungs of God, through which he breathes his life into this world; that it is "life and power and spirit." They will know that in this Book is God's Gospel dynamite with which he is to blast down the bulwarks of sin. They will know that it is the balm of Gilead, the Christ-made salve with which he is to heal the sores of this sinful world, and to soothe the broken hearts.

3. If these forces are to be mastered by the main thing they will recatalogue sinners, and not classify them as infidels, atheists, materialists, drunkards, gamblers, moralists, etc., but will make one list and put every lost sinner in the world under that list "helplessly lost." They will know that men who do not believe are lost, condemned, under the wrath of God, hell deserving, hell going, breakers of God's law, crucifiers of Christ, sinners without hope and without God in the world, dead

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in trespasses and sins, and with a kindred compassionate love, which melted the heart of a dying Saviour, they will extend loving arms and helping hands, tender hearts every way to these lost sinners.

4. A holy dependence upon the over-mastering divine Spirit will reign in the hearts of these workers if they are to be dominated by this main business of the Kingdom. Not in their own strength will they preach, nor teach, nor live, nor work, but they will let Him make them garments of His power, willing to go anywhere, suffer anything, endure all things, that through them Christ may win some. Oh! that preacher, teacher, evangelist, and church, would be mastered by the compassionate love of our Saviour,



## VI

### THE PREACHER'S COMPASSION FOR THE LOST.

**T**HE Battles of the Kingdom of Christ are largely fought and won in the hearts of the preachers. The minister's heart is the human pivot of much in Christianity. The head of the preacher may be over-valued in these days of education. Good sense is not against the ministry. The more of the right kind of education and training the better, but it must be the right kind to have spiritual value. "Out of the heart," not the head, "are the issues of life." I am for an educated ministry, one whose education has soaked through to the heart and comes out in wise spiritual plans and service. Organization and method do not count for as much in the ministry as attitude. The preacher's attitude towards Christ, the gospel and the world will decide his method and message. My fear is, that a large part of the ministry, this day is too dry in its preaching, too cold in spiritual matter; that it lives at a widening distance from companionship with Christ, does not know real constant heart



burden, does not have the ministry of tears as it ought. We do not reap more because we do not weep more. A tearless ministry is a powerless ministry. The weepers are the reapers.

In Psalms 126:5, 6, is found the spiritual law of the harvest. "They that sow in *tears* shall reap in joy. He that goeth forth and *weepeth*, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." That means going forth with the gospel seed, watering it in the tears of the heart-burden, and there follows a certain harvest. In Isaiah the 38th chapter is a thrilling incident in the life of Hezekiah. He was very sick, God sent him word that he must die. The King with bitter tears prayed a heartfelt prayer unto God. God heard the prayer and sent him word, "I have seen thy tears, I have heard thy prayer, and will give thee a personal blessing, fifteen years of your life, a community blessing, will deliver you out of the hands of your enemies, and a constant blessing, will become the defender of your city." The king immersed his prayers in heart tears and they brought back the showers of blessings.

Christ said of John the Baptist that he was "a burning and a shining light." His ministry was the ministry of a holy fire throughout the hills of Judea. He started a spiritual flame that has warmed the world because he had compassion for the lost. One of the most beautiful pictures in all the art galleries of revelation is the weep-

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ing Christ standing on the brow of Olivet, looking over lost Jerusalem. His great compassionate heart as it yearned for lost men brought tears to His eyes. The deepest mysteries of revelation are sounded and the highest table land of gospel grace is reached when Paul said, "I could wish myself accursed from Christ for my brethren." He spent three years in Ephesus weeping over the lost men, "warning them with tears night and day."

What is meant by the preacher's compassion of heart? The answer is found in what God

**Definition.** meant when He said; that he so loved the world that he gave his Son to die for it. It is found in what Christ meant when on that great day of the feast he stood and cried, "If any man thirst let him come unto me," and when he experienced in the many times when he "looked upon the multitude and had compassion on them." It is found in the indescribable experience of the Holy Ghost when it is said: "He intercedeth for us with groanings that cannot be uttered." It is found in what the prophet meant in Isaiah 58:10 when he said: "If thou draw out thy soul to the hungry and satisfy the afflicted soul." The meaning of compassion is found when we know the heart of the Syro-Phoenician woman when she cried from the depths of distressed motherhood: "Lord have mercy on me for my daughter is grievously vexed with a devil." We understand what this compassion means when we

understand what Paul means in II. Cor. 5:20 when he said: "Now then we are ambassadors for Christ as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God."

When we hear God's supplication to a lost world sounding in our own hearts then we'll have the right sort of ministerial compassion.

What is involved in this preacher compassion? What is its scope? What are some of the things that bound it?

**What It Involves.**

1. Soulful passion for Christ and love that lives and is willing to die for Him, are at the bottom of compassion for the lost.

2. A deathless devotion to the plain truth of God and spiritual knowledge of what the truth is, and an experience of gospel power, are involved in this preacher heart-attitude.

3. A realization of the fact that men are now lost, condemned already, under the wrath of God, dead in trespasses and in sins, godless, hopeless, Christless. This the preacher will know who has compassion for the lost.

4. A realization of the sinner's awful peril, death danger: "Standing on slippery glass in the darkness, with a yawning hell beneath him." This the preacher will know if his heart is stirred as it ought to be.

5. A conscious appreciation of Christ's gospel remedies. What Christ really means to a soul; that the gospel does save and can save any lost soul; what a soul misses without Christ and what

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it has in Christ. This will help the preacher toward the soul burden.

6. The reality of Christian stewardship, gospel trusteeship and guardianship of immortal spirits; the spiritual meaning of New Testament priesthood; what it really means to have the blood of souls on ones' skirts and on ones' hands; what God means when he said: "I will require their blood at thy hands," and what Paul meant when he said: "I am free from the blood of all men." These are involved in this mighty matter.

When the preacher has this compassion of heart it will show itself in his *living*. His whole character and ministry, **Where It Shows Itself.** will show a yearning for lost men. It will show itself in his *loving*, what he does and what he does not love. It will show itself in his *learning*. It will come out in his studies, in his reading, in his intellectual enjoyments. These will be tempered and seasoned in his heart throbs for lost men. It will show itself in his *language*. He will guard his conversation and it will be much in his talk about his plans and methods and ways of reaching lost men. It will exhibit itself in his *longings*, his heart yearnings, his soul will be drawn out to the hungry. It will show itself in his *purposes*. It will bottom his ambitions, master his aims. His *plans* will exhibit this compassion and issue out of it. His *preaching* will flow out of this inner over-flowing fountain of anxieties and compassion for lost

men. He will have hooks of steel in every sermon, reaching out after and to catch lost men. He will throw out the gospel net in every congregation. His *praying* will have tears, agony, supplication in it. He will, like Christ, offer up "strong supplication with tears unto God." His prayers will be intercessions instead of pious, formal performances.

The method of its getting is difficult to find out. It does not travel always the same road.

It is God's gift and he is not bound by rule. He is sovereign in his gifts, yet, there are some attitudes that help in its coming. If there is a road to it, it is a royal road. It is the road of a "highway." The elect walk thereon. I would say perchance it comes in the following ways:

1. By a growth in the deeper things of God, after a spiritual appreciation and appropriation of the 'sincere milk and meat of the Word. "They drank of that spiritual rock which followed them. That rock was Christ." The spiritual study into the heights and depths and infinite expansion of revelation will help to further us toward compassion.

2. By a constant process of the recalculation of spiritual values on the worth of a soul; the value of the blood, the deathless meaning of eternal night, the inexpressible joys of eternal life, the measureless power of the resurrection, the horizonless love of Christ, the spotless holiness of God, the infinite boundaries of his love

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and provision for us; an inner and deeper consideration of these precious truths will help us on toward compassion for the lost.

3. By a new and sweeter and closer companionship with Christ, by a faith that brings him out of the ethereal and unreal and brings us in vital comradeship with him each hour. You remember when Andrew abode with Jesus a few hours the first time he saw him, he thought of his brother Simon, went for him, and brought him to Jesus. Companionship with Christ brings compassion for the lost. His presence breathes full with the passion for souls. His is a redeeming presence.

4. This compassion for lost men will be an opening up of every avenue of the soul to the inflowing of the divine Spirit. A yearning and a burning for unction, enduement, holy power, and a constant praying for the gift of the Holy Ghost.

5. All of this presupposes a consecrated life, a separation from compromising habits and policies, questionable and selfish methods, and a dedication to Christ's will, a crucifixion of self to the world's ways. The price of a so precious and gracious heritage is not lightly paid. We must pay heaven's prices for heaven's goods.

1. Spiritual coldness, ministerial dryness issue out of dignified formalism, or Christless professionalism in our churches and make the ministry clergymen and not preachers.

Some Solemn  
Deductions.



2. A compassionless ministry is a barren ministry. It is worse, it is the Egyptian plagues of flies and frogs on the churches.

3. This compassionate love of God and souls in the preachers is the preservation of the ministry. It will save the ministry and with them the churches.

4. Take it to the heart, that the law of the spiritual harvest in Psalms 126: 5-6 is "go, sow, weep, reap." The weepers win, the weepless won't.

5. Unless the ministry builds fires in the pulpits a conflagration will not break out in the pews.

6. There is enough to make us yearn and burn for lost men; a great Saviour on our side, able to save, and a real heaven sent gospel in our hearts and on our hands; lost dying mortals with immortal souls all about us, walking over an eternal doom, death traps laid everywhere for their ruin, a great yearning Holy Spirit ready to give us power to win. A heart that yearns to see the ministry evangelized, set on fire for lost men, a heart that burns to see lost men everywhere come to Christ, a heart that longs to see every church a soul trap and every Christian a winner sends out these words in Christ's name.



## VII

### STANDING IN THE BREACH FOR THE LOST

**M** OSES was having high dealings with God on Mt. Sinai. He had lingered in the heavenly realm too long and the people had gotten impatient and had drifted back into sin. The idolatry of their Egyptian bondage came back and in their hearts they returned to the gods of the Egyptians. The Lord told Moses of the sin of his people and with a broken heart he started down from his communion with God, to face his people in their sins. He dashed the tables of the law at his feet and broke them in pieces, as a symbol of his own broken heart and climbed back up rugged Sinai's side, through cloud and over boulder to hear what God had to say in view of the new situation in the valley below. God's wrath had been kindled at the sin of his people and He had told Moses that He would destroy them, all except Moses and his family, and would take him and his family and make of them a great nation. What an appeal

to his pride and selfishness and worldly ambition! The sleepless fast of forty days and nights on his face before God, in prayer, had eradicated much of the selfish and worldly in this heroic leader and so he answered back to God's challenge "If thou wilt save my people—if not blot me, I pray thee, out of thy book." Revelation contains but one greater tragedy than this. This is the type and prefiguring of Christ's substitutionary offering on Calvary.

In Psalms 106, verse 23, God comments on and interprets this great tragedy when he says: "Therefore, He said that He would destroy them, had not Moses, His chosen, stood before Him in the breach to turn away his wrath, lest he should destroy them." One lone leader, amid the thunderings of Sinai's inexorable law, with the sinning and idolatrous people below and a holy and wrathful God above with drawn sword, pays the price of redemption and side-tracks God's anger. Doesn't it foreshadow and picture Calvary? All the Gospel graces, the depravity of the lost world, the vengeance of God against sin and his mercy in providing for the sinner's redemption are pictured here in this scene on Sinai. This scripture says that Moses turned God's wrath and thus held back the destroying power of God. In saving his people with an unselfish and substitutionary sacrifice he saved himself and gave to the world an example of heroism that evidently charms the hearts of the angels.

There hides in this incident and God's inter-

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pretation of it a great doctrine running through

God's entire Book. This is the  
**The Doctrine.** doctrine of substitution, standing in the shoes of another, taking the place of the condemned, suffering his punishment and enduring his penalty. Moses was a sinner but he was not guilty of the treason and disloyalty committed by the people in the valley below and he stood before God innocent and guiltless of any of these sins which had enraged God and God had promised to preserve him and make him great but he deliberately and unselfishly took the place of his people, and was willing for God to sheathe his angry sword in his heart, that the people might be spared. Here on the very pinnacle of Sinai we get a forecast of Calvary. Here mercy and substitution and atonement cry out and give promise of the coming Christ. It not only illustrates the doctrine of the atonement in salvation but it also teaches the doctrine of sacrifice and substitution in service. As Moses won with God in the day of his wrath against the sins of the idolatrous people so God's preachers and workers today can win before God's wrath against the sinning world, if they will stand with bared sacrificial hearts before Him.

Everywhere in God's word this great truth finds exemplification and emphasis. Isn't it  
**Numerous Illus-** in the charming tragedy of  
**trations from** Esther's life and the beautiful  
**Scripture.** sacrificial spirit of Ruth? The reddening

fires into which the Hebrew children were cast and the grinding jaws of lions to which Daniel was cast, teach this same lesson. David, the Shepherd, met the giant of the Philistines in this spirit of substitution and Jeremiah's tearful prisons bring us the same message. Did not John the Baptist paint the same great lesson upon early New Testament skies, when with scant food and raiment he made the gospel of the coming Christ ring throughout the hills of Judea? That was the lesson he taught us when he carried the Christ down in the baptismal waves of Jordan. This is the same truth taught us when we hear the Syro-Phoenician mother say, amid the silence and rebuke of Jesus: "Lord have mercy on me, help me, for my daughter is grievously vexed with a devil." Doesn't this truth find exemplification with tremendous re-enforcement when we hear Paul say: "I could wish myself accursed from Christ for my brethren according to the flesh," and when we see him in his hot and tearful evangelism three years and more in the streets and slums of Ephesus "warning every man night and day, with tears and supplications"? Isn't it the teachings of Calvary on the service side? Everywhere in the Bible you find a premium on the unselfish and the sacrificial and self-denying and the Christ exalting.

Isn't this doctrine of standing in the breach Christ's method of saving the world anyway?

**Christ's Method.** Isn't that what he means when he says that it is in the time of spirit-

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ual travail that sons and daughters are born into his Kingdom? Isn't this the same thing he is trying to teach us when he says: "They that sow in tears shall reap in joy, and he that goeth forth weeping, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him"? Isn't this spirit of standing in the breach that which brought tears to the Son of Man when he looked over Jerusalem and wept, because they would not come unto him? Is not it this same spirit of spiritual motherhood that has won the victories of the Cross in home and foreign lands and brought to us in this good day the triumphs of redemption? Wasn't it this glorious doctrine that was involved when God said to sick Hezekiah: "I have heard thy prayers, I have seen thy tears, and will extend thy days fifteen years"? It was God's method of rebuilding torn and ruined Jerusalem, wall and temple and nation alike, under the imperial leadership of Nehemiah, who like Moses stood in the breach for his people.

The same truth finds its triumphs in our day because it is backed by the power of the Christ, who went with suffering love to Calvary. There isn't a great institution in benevolence or Christian education, or in missions today that doesn't somewhere find in its spiritual history an embodiment and impersonation of this great truth. Yale, Harvard, Brown and Baylor and many another Christian

**It Explains  
Modern  
Victories.**

school had its men who stood in the breach. George Muller stood in the breach for the suffering orphans of Bristol, and R. C. Buckner, for years on years has stood with his great fatherly heart between thousands of orphans and their starvation and ruin. Isn't mission history made glorious by the sacrifices of the heroes of the Cross? Judson died for India, and Livingston for Africa, and Peyton for the Islands of the Sea. If you will search the history of evangelism where there were great revival periods, where the waves of spiritual power swept entire sections or where in small communities a revival flame broke out and many were saved, you will find, in each case, somewhere a heroic soul who went into the breach for that revival. God used somebody's sacrificial, substitutionary heart, and amid the falling tears of sorrow over other sinners, he answered the prayer and gave salvation to community or section.

It was in a country place in the home of a deacon. Three children had been born to the family, two of them boys who had come to the years of accountability. The preacher who held the meeting was stopping in this home. One afternoon when the fires of evangelism had been burning and the revival had started, the mother in this home said to the preacher, "Why are not my boys saved? The children of other homes are being converted by the score. My boys are interested in a

**A Mother Stood  
in the Breach.**



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manner but I see no tears, I see no evidences of conviction. Tell me why?" The preacher said: "Can you stand a plain word?" The mother said: "I can," and the preacher said, "Your boys are dry-eyed and unconcerned because their mother is. Did you ever take either of them aside and teach him and pray with him and for him about his salvation?" The mother answered: "Never." "Have you spent sleepless nights weeping over their lost condition?" The sobbing mother said: "Never." The preacher said: "The boys are unsaved because the mother has no burden for them." That was a tragical night in that home. Next morning, at the breakfast table, with sad and long and tearful face the mother refused to eat, saying: "All night long I walked the floor and prayed and cried for my boys. My boys, my boys," she said, "are on my heart and I cannot live unless they are saved." After a little while the youngest boy asked his mother that he might be allowed to go down in the corn-field. His voice trembled as he spoke. Half an hour had not passed until he came back beaming in face and rejoicing in heart, and said: "Mother, I heard you when you prayed for me last night, and I am saved now in answer to your prayers." A little while afterwards, in the morning service, in that revival, the older boy, sitting a few seats back, got up amidst the sermon and interrupted the preacher and said: "I cannot wait any longer, I must tell

mother," and walking down the aisle he knelt with his hands and face in his mother's lap and said: "For the first time in life I heard you praying and crying for me last night. I got up by my bedside, awakened by your sobs and prayed for myself and now I have trusted Christ. He has answered your prayers. He has seen your tears." The doctrine of standing in the breach has an illustration here.

There comes before the author's mind another picture. It was in a great evangelistic church.

**A Teacher's Broken Heart.** The protracted meeting had been set and it was to begin on the following Sunday. Saturday morning finds the pastor who is to hold the meeting in his own church, in his study, preparing for the Sunday's services. A consecrated Sunday school teacher comes to his study. She has a class of young men, college boys. Twenty-four of them are unsaved. This consecrated teacher sits before the pastor speechless and sobbing. He says, "What is the matter this morning?" Miss Mabel said: "My boys, twenty-four of them are standing on my heart like the weight of a lost world. I did not sleep any last night. I cannot eat," and with sobbing heart, she said: "I must have them or I cannot live." Of course there was a prayer that followed. It was an immersed prayer, immersed in tears. It was a prayer of the soul, a cry of deep consecration, substitutionary priesthood, a call to Christ for the salvation of men.

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Three weeks passed. Every one of those boys testified that Christ had saved him and every one of them said it was through Miss Mabel that he was won to the Saviour. Here is a modern illustration of what happened on ancient Sinai in the days that God was angry at sin.

The ministry and the churches have been slow to learn the value of this truth, written so large in divine revelation and human history. When will the ministry learn it? When we learn that we must practice the doctrine of the Cross, if we shall win the lost. When we learn that to win the world we must feel the weight of the world's woe. We can never be true ambassadors of Jesus Christ until the world hears God's beseechings, God's cries through us. Oh! for the ministry that lives in the breach for lost men. When will the churches know the true road to triumphant evangelism and the best way to bring and preserve the kingdom of God among men? When the churches learn the doctrine of standing in the breach for lost men. Then they will know Pentecostal experiences in winning men. This doctrine of standing in the breach finds its most glorious exemplification in the experiences of Christ's disciples immediately preceding Pentecost, when they prayed until they got into the breach for Jerusalem and that crowd of sinners. When our churches today pray themselves into the breaches of sin for the lost God's sword of wrath will be withdrawn from them and his power flow down in saving

grace upon them. Standing in the breach for lost men is the true attitude of the ministry, both of the pulpit and the pew in this age of the coming Kingdom of God. It is a road to power and to victory in world winning.

## VIII

### COMMANDING FAITH

**T**HE highest grace of the human heart is faith in Christ. The mightiest human lever of power with God and man is the abiding, reliant, confidence in the power of God. There are many kinds of faith spoken of in the Word of God. "Begging faith" is the faith that asks of God his blessings. It is the beggar's key that opens the granary of God. "Living faith" is the faith that draws supplies from the treasuries of God for life's maintenance. "Walking faith" is the faith that enables us to go on the dark road without the light of the whole way. "Conquering faith" is the soul's confidence that wins the victory over sin and opposition. "Taking faith" is the trust of the soul that receives before it sees, but the highest sort of faith is "commanding faith." Isaiah 45:11 says: "Thus saith the Lord, the Holy One of Israel, and his Maker, Ask me of things to come concerning my sons, and concerning the work of my hands command ye me." It is the faith that commands God. It is the sort

of faith that links God to our tasks and makes possible the success of every undertaking. It is that act of a redeemed soul which stands steadily upon the rock of God's elective love and hitches divine power to the Kingdom movements.

Man to have this faith must live in humility at the foot of the Cross. No pride nor boasting nor self-dependence will characterize his soul. He will be assured of his sonship and have a comfortable seat on predestination. He will love Christ with an eternal devotion, stronger than life and deeper than the soul. His loyalty to the person of Jesus Christ will be stronger than death and mightier than the combinations of hell. This is the sort of faith spoken of in Hebrews, the eleventh chapter. This is the kind that understands how God made the world out of nothing, and offers the best gifts of sacrifice. It is the kind of faith that translates the Enochs, and lifts them over death, and that nerves the heart of a Noah to continue one hundred and twenty years on a hopeless task of ark building. It is the kind of faith that takes an Abraham up out of a prosperous home-land and sends him adrift, looking for a promised land and makes him raise the sword of sacrifice over the dearest child of his heart in offering to God. It is the sort of faith that makes a Moses leave the royal courts of Egypt, and find more pleasure in the "afflictions of God's people and the reproaches of Christ," than in the pleasures of sin. It is the faith that makes dry land of the raging Red Sea and swollen Jordan, and top-



ples down the granite walls of the Jerichoes. It is the faith that "subdued kingdoms," wrought righteousness, stopped the mouths of lions, quenched the violence of fires, turned to flight the armies of aliens, raised the dead, endured with a smile of confidence mockings, and scourgings, and bonds, and imprisonments. The faith that can rejoice under the pelting stones and the piercing swords, and can make sheepskins and goatskins to be the royal garments of heaven. The kind that would rather "wander in the deserts and live in the dens and caves of the earth with Christ than to enjoy the pleasures of the world."

There are three holy characteristics that enter into commanding faith. These elements enter

Three Charac-] with a divine union into the soul  
teristics.        of him who becomes thus, a con-  
queror of God, himself being conquered by God.

1. This sort of faith looks straight in the face of Jesus and not at difficulties, neither measuring their size nor counting their number nor regarding their combinations. "Looking unto Jesus, the Author and Finisher of our faith," is the high signboard right before the eye of this sort of faith. It says that the cities of the promised land are walled cities, that its inhabitants are giants, that the Anakim live there, but also says that God is greater than all and fixes its eye upon his omnipotent power. This faith is illustrated in the life of Moses and the children of Israel. They had come to the Red Sea, escaping from the servitude of Egypt and the bondage of sin. The mountains

hedged them in on one side, and they were impassable; the parched desert extended with its hot burning sands on the other. In front of them was the Red Sea, too deep to wade, too wide to swim and there were no boats and no bridges and behind them was the unsheathed sword of Egypt's wrath, thirsting for their blood. Moses looked not at the mountains nor the desert nor the sea nor Pharaoh's hosts but above them all into the face of God and walked dry-shod across the sea.

This faith is seen also in Elijah on Mount Carmel. Ahab and the hated Jezebel had gotten their hosts in rage, hundreds of them, the false priests, had gathered in triumph to see the demonstration of the power of their gods. Elijah alone, lean and lank, stood in the midst to pray for the fire of God to fall upon his offering. When the false priests had failed he stepped out into the center of the scene, with a single eye upon God. He made it impossible that there should be any priestly tricks by pouring water upon his sacrifice and filling the trenches about, and then with a steady soul, he looked above the number of the enemy, the rage of the hated woman, the power of Israel's idolatrous army straight into the face of God and walked off that day a conqueror, because "he commanded God to the work of his hands."

Our sin is that we consider the size of opposition or count the number or mistake the strength of their combination, not remembering that God is greater than all the forces of the devil.

2. The second element of this faith is that it counts at full value the promises of God and cashes them with heart endorsement at the bank of God. Someone has said that there were three thousand promises written for the special strengthening and heartening of God's people. We have failed to know and to believe and to appropriate these promises and hence our weakness and fear. The story is told of a Scottish widow, who had one son, and he was ambitious to go to Australia. One day he said, "Mother, I will take care of you. I am going to Australia to make my way in the world. Every month I will send you money. I will support you. You will not have to work." Years passed. The poor mother discouraged, hard worked, sick, and disappointed sat in her little cottage weeping, when the village pastor came. The preacher said, "Mother, why these tears?" She told him of her sorrow. The son had gone to Australia, promising to send money but none had ever come. Letters each month had come enclosing a piece of paper with writing and printing on it but she did not understand it. The preacher said: "Let me see these letters." They were brought out, preserved by a mother's love. In each of those letters was a check on the Bank of London. Not one of them had been cashed. The poor mother was starving, over-worked and dying because she had not cashed the checks on the Bank of London. This is a picture of many a Christian life. Three thousand heavenly checks on the bank of God with inexhaustible treasures,

signed by Jesus Christ, with the red-blood of his divine heart. God's bank never had a panic, and nobody ever overdrew his account. The bank never changes hands. Its indestructible vaults contain the riches of our heavenly father's blessings and we famish without because we do not endorse these promises and present them at the counter of grace and get our spiritual supplies, through the merit of the Lord Jesus Christ. We do not count at full value the promises of God. We doubt his Word. We question its inspiration and hence our poverty and our spiritlessness and powerlessness. Commanding faith cashes the promises of God and counts them worth their full value.

3. Commanding faith is characterized also by another glorious realization. It depends on the hidden resources of God. It knows that he has plenty in store and has never revealed his full strength nor poured out his complete bounty. It remembers that he has a reserve force, unopened fountains. It knows that he can send the manna and the quail and bring water out of the rock. Isn't this illustrated gloriously in the case of Elisha at Dothan? He had revealed the secret of the army of the enemy of God's people and this enemy realized that Elisha was to blame for the thwarting of his plans, and so he sent an army to Dothan to destroy the prophet. The preacher sleeps quietly in his bed in the little village surrounded by the enemies. His servant awakens in the morning frightened out of his wits and arouses

the preacher with the word that the army of the enemy covers the hills about Dothan. The confident preacher remembering God's hidden resources tells his servant to look again and as he looks he sees above the hills of Dothan the armies of God that are greater and mightier than the armies of men. The man who commands God in his faith will remember "that all power is given unto me in heaven and in earth" and "that all things are possible to him that believeth."

This faith that commands God has some happy issues. Its results are glorious. It makes a man over. When he has it it makes him a Kingdom builder. He will be a laborer for Christ. The idle sands of laziness will not tickle his motionless feet. Contentment will calm his heart and iron all the fears and frets and frowns out of his soul. He will not waste his life in worry but save his energies for God. "In quietness and confidence" he will build for Christ. Sacrifice will be his joy. Liberality will be his song. Self-denial will be the constant principle of his life. Altruism will be his daily duty. "Christ and others" will be the objects of his energies. He will sing amid his sorrows and turn the prison stripes and bars of his Philippian jails into the songs of triumph. No prison bars can long hold him. God's earthquakes will come in answer to his praises and his prayers. He will be an evangelizer and an evangel of Gospel grace. He will be an Empire builder, a world conqueror. "Nothing for self, all for Christ" will be his motto.

**The Issues of  
This Faith.**

Flowers will grow under his feet. The stars of life will shine on his path and the glory of the Lord shall be his reward. Blessed is the man who believes God up to the hilt. The writer wants commanding faith. Don't you?



## IX

### PRACTICING THE PRESENCE OF GOD

**T**HE Bible is the record of God's journey with his people through the centuries. God walked with Adam in the garden, and with Enoch when the world was covered with sin, and with Abraham when he would begin the history of a new race, a peculiar people, with Moses when he led those people out of Egyptian bondage, with Joshua when he would take the promised land. He walked with Daniel and the Hebrew children when the vitals of his Kingdom were attacked by the imperial sinner. He walked with John the Baptist when introducing the new dispensation. He incarnated himself in the life and ministry of Jesus, when he walked with the disciples revealing Himself to them. He walked with the one hundred and twenty when Pentecostal blessings were introduced into this world. He walked with Saul of Tarsus when he would call a hero and make him Paul the Apostle. He walked with John the Beloved on lonely Patmos, in order to close up his last will and testament and give the world a view of heavenly things. The last promise that fell

from the lips of the ascending Saviour was, "Lo I am with you alway, even unto the end of the world."

God's very name is Immanuel, which being interpreted is God with us. The continual practice of the New Testament discipleship is illustrated and emphasized in the presence of the Son of God with the two disciples on the way to Emmaus. Today it is not meant that we should build the Kingdom of Righteousness without the personal Presence of God Himself. The sin of the ministry today is the sin of the lost Presence. We have lost the sense of the comradeship of Jesus Christ in our labors. The companionship of the Risen Lord is a practice rarely known in the life of the average minister. The loss of such a Presence starves our souls, debilitates our vitality, ties our hands, cripples our achievements and estops us from undertaking great things for God. Too often the ministry boasts of its sonship of man and misses the power of the Sonship of God. In John 1:12 we are told "as many as received him, to them gave He the power to become the sons of God," and we have made a good deal of the receiving of Him and have forgotten the power of the holy sonship.

The presence of God gave the unworldly life to Enoch, made possible the task of Noah, vic-

<p><b>Scriptural</b> <b>Emphasis.</b></p>	<p>torious over a universal flood, gave the world the life of faithful Abraham, took the sting out of the fire, heated seven times hot by the rage of men, to the Hebrew children, and made the shaggy mane of the lions'</p>
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den a pillow of rest to confident Daniel. The presence of God is the secret of the life of Paul and the explanation of every spiritual victory that has marked the on-going of the Kingdom of God. The secret of happiness in many a New Testament scene is explained when the Word says: "He stood in the midst." Their fears were quieted, their nerves were steadied, iron was put in their blood, conquering faith raised up the banners of their efforts and all the world was made different when "He stood in the midst." Paul's character, the topmost man of all the ages, is explained by the fact that from Damascus, the place of his salvation, to the day of execution, Jesus stood with him, and nerved him for the conflicts. The beloved, exiled disciple, had lonely Patmos turned into the gates of glory because of the Presence of Him who "was, and is, and is to come" and the charming vision of Christ in the midst of the churches walking among the candlesticks thrilled his soul and stirs our souls today.

No man can succeed largely in the Kingdom of grace who does not practice the Presence of God.

**Some Necessary  
Conditions.**

If he starts out in his own strength he will fail as sure as he starts. If he goes in the conscious Presence of the unseen Christ he will win, as sure as he goes; but some things are conditionally received and the Presence of God is one of them.

Regeneration is one of these conditions. Christ accompanies His children.

Dedication of soul and life to the service of God,

whole-hearted and without reserve, must come before the Presence of Christ will show its power. Caleb crossed the Jordan victorious from the wilderness life and lived in the high mountains of God's protection, because "he wholly followed the Lord."

Separation is another condition, precedent to the Presence of Jesus. God will not walk with us if we walk two ways, one with a face toward the world and its pleasures and the other with a face toward the heavenlies. God goes down a single road. The conquering life is the separate life. Evil habits and worldly ambitions, earthly alliances will be broken with and nailed to the Cross in the life of the preacher who practices the Presence of God.

The deeper life with God, the overflow life of the Holy Ghost will be lived by the men who practice the Presence of Christ.

God describes in his great Book the method of his Presence by a number of holy prepositional

**Some Holy Prepositions.** connections. In Isaiah 52:12 he

says: "For ye shall not go out with haste, not go by flight: for the Lord will *go before* you; and the God of Israel will be your *rereward*."

Here is God before us and God *behind* us. He goes before us to open doors and make bearable the long hard, hot, paths; and passable the precipitous and stony ways; to drive back the enemies that would steal away our power and to make it possible for us to win in his name. He is our "rereward." God goes behind us to finish up the task

that we cannot do; to build where we have failed and to beat back the secret enemies that would leap on us out of ambush and prevent our victory.

In Matthew 28:20 he says: "I am with you," by our side to make us strong and to enrich our joys, to make possible the overcoming of our difficulties, to deliver us in temptation, to comfort us in sorrow, to make about us a heavenly atmosphere of a strange and divine Presence.

In John 17:23 he says: "I will be *in* you," dwelling at the secret of the soul, where the enemy afflicts and where the issues of life are given shape and place in the Holy Ghost, quieting our fears, arousing our souls, giving an argument for His existence that the world cannot gainsay.

In Deuteronomy 33:27 he says: "underneath are the everlasting arms." God *beneath* us with omnipotent strength. No underground devil can snatch us from our place and destroy our peace. No combination of the under-world can make us fall and falling go into ruin, for we stand on the strong arm of the omnipotent God.

In Acts 1:8 he says: "Ye shall receive power after that the Holy Ghost has come *upon* you." This means power. This means to assure victory. This means evangelistic conquests, the guarantee of the final triumph of Christ's Kingdom. It means preaching power, conquest power; and then in John 14:25 he says: "I will pray the Father and he shall give you another Comforter, that he may abide with you forever." This word trans-

lated Comforter, or Advocate in its deep subsoil truth means "God all around you," immersed in God, and this is the true doctrine of the baptism of the Holy Ghost, the child of God surrounded by and enveloped in the Holy Ghost. Why should we fear or halt or hesitate to undertake anything for Him, when the Triune God is before us, and behind us, and within us, and beneath us, and about us, and with us, and all around us.

The loneliest road in all the world is the ministerial road without the Presence of God and the

**It Makes Such a Difference.**      darkest day that ever clouded our way is the day when his Presence is withheld. Preaching without the Presence of God is sounding brass and tinkling cymbal. Testimony when his strange Presence is absent does not create confidence. David was willing to suffer the loss of all things rather than that God should take his Holy Spirit from him. Preachers without the strange Presence of Jesus Christ in their ministry are but clergymen in the phylacteries of Pharisaism and a church without the Presence of Christ to give tone to the preaching and spirit to the praying and devotion to the worship and consecration to the living is not a church at all but a congregation of religionists. Where this strange Presence is felt in our worship all stiffness and starchiness are gone, fellowship abounds, liberality pours its gifts into the treasury, spiritual fervor sweetens the life of the church, sympathy and compassion turn the heart towards the lost, prayer and communion are



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the practice of the people, Christians grow from babyhood to the full stature of Jesus Christ and the church becomes a conquering army.

Oh! for preachers and churches that learn the practice of the Presence of God. When we learn this the world's pleasures will be to us, as the husks of the swineherd to the father in his house of plenty, and the work of Christ, the winning of souls and the building of the Kingdom will fill our visions, strain our energies and satisfy our lives.

"Most of the things that worry us  
Don't matter much,  
Too many of us fret and fuss  
At every touch;  
There's nothing of great concern  
Except to live, and love, and learn.

Suppose the world don't go your way,  
What of it, then?  
We have the better chance today  
To act like men;  
And still insist at every turn  
We're here to live, and love, and learn.

It isn't doing what we would  
That counts for most,  
It's being brave, and kind, and good,  
Amid the hosts;  
Far better than to crave and yearn  
Is just to live, and love, and learn.

We make too much of ease and joy  
    And sordid gain;  
The things that vex us and annoy,  
    The toil and pain,  
And every malady we spurn  
May help us to live, and love, and learn.

And there is nothing else to fear,  
    Of good or ill,  
Than just the failure of good cheer,  
    And honest will;  
No loss need fright us if we earn  
More power to live, and love, and learn."

## X

### THE PREACHER AND HIS PRAYERS

**I**N writing this chapter the author acknowledges with gratitude the blessings he has received and the quotations he makes from Bounds', "The Preacher and Prayer."

Preachers mainly are to root the Gospel in the world. They can't do it without prayer. The Preacher can neither sow nor gather a harvest for God without praying every step of the way. The preacher is a man maker, a saint builder. His sermons and life should build souls and kingdoms to illumine the crown of Christ. He is God's biggest man in God's biggest task, winning and building souls. If he does not pray he had better give up his credentials. A prayerless ministry is a killing ministry. "The preachers who are the mightiest with God in the closets are the mightiest in their pulpits with men." The main business with the ministry is outlined by inspiration in Acts 6: "We will give ourselves to prayer and the ministry of the Word." Deacons are to relieve the preacher of other things that he may pray and preach and usually the preacher who does not pray is re-

## The Preacher and His Prayers 101

lieved of his pastorate by the deacons or someone else. Men of God in all the ages were men of much prayer. The strongest argument for the preacher's importunate praying is found in Christ's life. He was God—but was a great *prayer*. Much in the day and many times all night, part of the night, early in the morning He was found in the mountains praying. If Christ did pray, we *must* pray.

Bounds in an eloquent passage says, "What of unction? It is the indefinable in preaching which makes it preaching. It is that which distinguishes and separates preaching from all mere human addresses. It makes the preaching sharp to those who need sharpness. It distills as the dew to those who need to be refreshed. It is well described as

'a two-edged sword  
Of heavenly temper, keen  
And double were the wounds it made  
Where'er it glanced between.  
'Twas death to sin; 'Twas life  
To all who mourned for sin.  
It kindled and it silenced strife,  
Made war and peace within.'

This unction comes to the preacher not in the study but in the closet. It is heaven's distillation in answer to prayer. It impregnates, suffuses, softens, percolates, cuts, and soothes. It carries the Word like dynamite, like salt, like sugar; makes the Word a soother, an arraigner, a re-

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vealer, a searcher, makes the hearer a culprit, or a saint; makes him weep like a child and live like a giant; opens his heart and his purse as gently, yet as irresistibly as the spring opens the leaves. This unction is not the gift of genius. It is not found in the halls of learning. No eloquence can woo it. No industry can win it. No prelatical hands can confer it. It is the gift of God—the signet set to his own messenger. It is heaven’s knighthood given to the chosen, true and brave ones who have sought this anointed honor through many an hour of tearful, wrestling prayer.”

Prayer puts unction, that strange breath of God, in the preachers’ sermons and unction in the sermon is God at work in the gospel.

The high sin of preachers today is their neglect of prayer. Samuel said, “God forbid that I should

**The Mightiest  
Sin of the  
Ministry.**

*sin against the Lord* in ceasing to pray for you.” Prayerlessness in the preacher’s life is high crime in the courts of God. It hurts every way. The preacher himself suffers. The people are wronged and crippled. The cause bleeds and famishes. It is sin against God. The many books and papers coming to the preacher’s desk, the crowded duties of the pastorate and the problems of the kingdom, the complicated machinery of church organization and the multitudes of other matters drive the ministry of today from their knees and hence much of God from their lives.

John Wesley said, “Give me one hundred preachers who fear nothing but sin and care for

## The Preacher and His Prayers 103

nothing but God and I care not a straw whether they be clergymen or laymen: such alone will shake the gates of hell and set up the kingdom of God on earth. God does nothing but in answer to prayer."

Nothing can take the place of prayer in the life of the preacher. Not commanding person-

**No Substitute for Prayer.** ality, not genius, not winning, loving, tactful approach; not art of speech, not learning, not eloquence, not the degrees of schools, not popularity—not full knowledge of God's Word, not flawless orthodoxy—nothing, nothing, can take the place of prayer in the Gospel ministry.

The preacher's heart needs prayer, so does his head. His life will be juiceless and dry without it. His preaching will be barren and icy without it. He will never build souls, nor kingdoms without knee worship long and much. Prayer softens his soul and gives him the shepherdness of Jesus. It builds fires in his bones and a holy compassion cries aloud for power to win men. It sanctifies his character and makes his face to shine among men, winning them to godliness and heaven. It flashes out the flame of the holy power on his speech and makes his sermons tell in the consciences of men. Prayer puts him on the tracks of truth and sends him abroad with a fiery word from God. It gives him a wisdom above the prayerless and makes him a builder in God's heavenly enterprises. It opens God's Book as nothing else does to make him hear the voices of



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the Spirit calling to duty and service. God sends us his best message when through prayer we listen to his heart breathings. Prayer puts the preacher's heart on the bosom of God where power generates and the world gets its peace. Prayer takes the fret and fury out of lives—sets patience in worry's place, puts high, confident, restful, peace of soul above the clamors of the world and gives character a good chance to grow and lubricates all the wheels of labor. Then pray—pray, pray is the big task of the preacher, young and old, wise and other wise, at home or on foreign field. It is his highest privilege—his greatest source of blessings—God give us a generation of praying preachers with hearts and heads and hands trained in Gospel labors of love covering the earth with Christ's glory.

## XI

### THE PREACHER'S POWER

**I**N all spiritual history the Preacher is God's wonder worker. He is set in the kingdom to lead in exploits. He is to do the impossible. The hard and heroic is his special task. Everywhere God puts difficulties in his way. He must have the conqueror's blood in him to win. He must not halt because a Red Sea, a swollen Jordan, Jericho's Walls, an Ahab, or a Jezebel, are on his path to duty. Tasks too mighty for human strength and wisdom confront him everywhere. If he looks for easy places and hungers for still waters and smooth seas his way will be disappointment and failure. The mountains and walled cities, perils and difficulties are ahead on the road of every successful preacher.

He needs power—power not his own, power from above. His power, like his salvation must come from God. He is to live in this world on the power from another world. It is as impossible for him to do the work committed to him in his own wisdom and strength as it is for him to make a Heaven or con-

**The Necessity of Power.**

tract a hell. Heaven's changeless decree is "Not by might nor by power but by My Spirit saith the Lord." Every marvelous exploit in any line recorded in God's Word shows evidently that God was the source of the miracle-working power. God's gracious power is the outstanding back ground in all the wonders in His Book. Behind Moses, Joshua, Elijah, and Paul stands the majestic Christ. "It was Christ which followed them," which constitutes the explanation of all the victories of the armies of God everywhere. The preacher who undertakes anything for God without the undergirdings of Jesus will utterly fail.

"Tarry until ye are endued with Power," "wait for the Promise of the Father," "Ye shall receive power after that the Holy Ghost is come upon you," are the precious pledges of the Saviour at the gateway of every *true* Preacher's path. "Ye shall receive the gift of the Holy Ghost" is made to every believer. Not one is left out, if he will pay heaven's price for such a gift. This power is not promised to great kingdom workers only. It is this gift that makes them great. This gift is the enduement, the empowerment of the Holy Spirit. He masters men's powers and charges them with the currents of God's electricity. He makes effective man's wisdom whether native or acquired from the schools. He lubricates the wheels of religious machinery and makes efficient all of our spiritual organizations. It is His presidency over our plans that makes them to work out the glory of

God and bring in the Kingdom of Christ. His predominance in our hearts runs the lines of power throughout our ministry. Our sermons may be as polished as the blade of an angel's sword and yet fall ineffective at the feet of our audiences. Our logic, rhetoric, homiletics, doctrine, may be as flawless as that of Apollos or Paul and yet no one saved or stirred, no one moved heavenward, no spiritual issue to the glory of God simply because there was none of God's power in it—none of the heavenly breath of the Holy Ghost. The Divine Paraclete is the one absolute spiritual necessity in every preacher's labors for God. He is promised by a holy covenant to all who labor in Christ's harvest fields. The preeminent privilege and imperative duty of every Christian worker is to conform his life and labors so that God's power will approve and vitalize them.

This power can be blocked, hindered in our lives. The conduits of life must be open for the currents of power to flow readily on. What are some of the things that choke the channels of our lives and block God's power?

1. Motives have much to do with heart power. What lies hidden in our souls weighs much in God's scales measuring out his power. It is said of Jesus that "He received the Spirit not by measure." God poured out abundantly His power upon Christ because his one constant motive was "to glorify my Father in Heaven." Personal, selfish, worldly, prideful ambition in the ministry

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is a cancerous gangrene in the soul and will turn the currents of power into other channels. "As ye purpose in your heart," so shall it be unto you, is near the truth of the great Book. Are we looking for promotion among men or power from God? Is it the crown of the Saviour or of self that we are trying to win? The secret in the heart on this matter of motive it is that decides much of our power.

2. Life, character, conduct—are material things in helping or hindering power. Compromising habits, unspiritual and worldly ways greatly bar holy power. "Pure hearts and clean hands" are worn by those who climb God's hills and enter his gates. Dishonesty in debt paying, worldliness in amusements, looseness in conversation, political and tricky methods, and such things go far to drive away and grieve the power of the Spirit from our hearts.

The Gift of the Holy Ghost must be bought not with Simon's money but with manhood and life. The price is not paid out  
**The Price of Power.** of our pockets but out of our personalities. It is not the coin of the realm but the currency of character that passes in the markets of heavenly power. The schools cannot exchange this power for tuition bills, nor can theological seminaries confer it with their degrees. These may help or they may hinder heart power. The right kind of education and training will mightily aid in gaining God's power. Dr. John S. Tanner, of blessed memory, was fond of saying: "The

Holy Spirit has an affinity for a trained mind." God's Word nowhere puts a premium on ignorance nor does he put a prize on worldly wisdom—but everywhere encourages knowledge, reverent and true. The right kind of scholarship will not make spiritual power for the preacher but it will put him on the track of power. God runs his engines of power on the tracks of truth. No man can make his talents bring forth an hundred fold without training his powers in the ways of wisdom. But it must be remembered that all head power must be vitalized in heart power to produce the best spiritual results. The trained mind combines with the trained heart to receive and send out the power of the Holy Spirit. What then is the cost of this power in the ministry of God's servants?

1. Heart-obedience to the will and way of God. Acts 5: 32 says: "We are witnesses of these things; so is also the Holy Ghost whom God has given to them that *obey* Him." Unhesitating obedience to God's revealed way for us is a sure road to His favor and power.

2. An absolute surrender of self and life to Him is a condition of power. Judges 6: 34 says: "The Spirit of the Lord clothed himself with Gideon" and this explains the great victory over the powerful Midianites. Gideon was the garment of God—as a coat the Spirit put on Gideon. He was utterly in God's hands to do his will. So must we know the *mastership* of the Spirit if we will have victory over our Midianites.



3. Constant soulful prayer to God for His power is another element of cost in spiritual victories. Luke 11:13 is a very strong promise in this matter, "If ye being evil know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Ghost to them that ask him?" Prayer is heaven's highway to power. Our souls must practice supplication if we would travel this royal road.

4. In Isaiah 58:10-14 is found a secret in this way of travel. Drawing the soul out to the lost—hungry ones seems to be a condition of power. How we feel in soul-sympathies towards lost men goes far to determine our power in reaching them. "If thou *draw out thy soul* to the hungry" speaks of compassion and heart burden for the sinner in peril of death. God watches our hearts to see if there is in them a "fellowship of his suffering" for the world in sin. He is influenced much by what he finds there in his distribution of power.

5. A spiritual enthronement of Christ in our lives aids in paying the price of power. John 7: 38-39 bears a straight message in this direction. "The Holy Ghost was not given because Jesus was not yet glorified." Christ must be glorified in our lives before He sends down the power of the Spirit on us. Have we enthroned Him in our characters? Gordon says, "In every saved soul there is a cross and a throne. The cross is made for the old self-life and the throne is made for Christ, and we have power in proportion as we

crucify self and enthrone Christ." This truth should press every preacher to say in the depths of soul-chambers, "I am dead to the world" and "Christ liveth in me." Holy Power breathe thyself upon every preacher and Kingdom worker in all the world!

## XII

### THE HOUSE THAT WAS NEVER BUILT

OR

### LEE SCARBOROUGH'S CALL TO THE MINISTRY

BY

CHARLES T. BALL

**A**MONG the families of sterling qualities that came west from Mississippi and Louisiana to seek a home in Texas during and just after the days of reconstruction in the South, was the family of George Washington Scarborough. They pushed out to what in those days was considered far to the front and lived for a number of years in a dug-out on a ranch in West Texas. Being a Baptist preacher, Father Scarborough preached the Gospel as opportunity came, often riding on horseback great distances to his appointments. The large family of children, mostly boys, grew up and married off until only one boy, the youngest child, was left in the home.

## The House that was Never Built 113

This boy was some sixteen or seventeen years of age at the time this story is concerned with this interesting family.

Nothing yet has been said about the mother in this home because the writer desired to present her to the readers of this story in connection with this last of her boys—her baby boy. Martha Scarborough was a quiet, plain woman, who had given her strong life devotedly and unreservedly to her family. Her faith in God was unlimited and she had a strong grip on Him through prayer. She had watched her large family come to womanhood and manhood and each marry and enter upon his life work, but her heart was not yet satisfied; her one holy ambition had not yet been realized. She knew what she wanted, and she had asked God for it definitely. Would it be granted? Let the story be told here and now just as it was told by this mother to this writer, the first time he ever met her.

When this boy was three weeks old, he lay one day in his little crib, which had been moved out

**The Mother's  
Prayer.**

into the middle of the room away from the mother's bed-side, because she would try to rock the cradle when she was too weak to do so. I shall never forget how the interest kindled in her dear aged face as she told me how one day, finding herself alone in the room with her baby, and not being able to walk she crawled from her bed out to where the cradle had been placed, and steadying herself on her knees by the cradle with one hand, and holding both hands of her three-

weeks-old boy in her other hand, poured out her soul to God that He would call this, her son, to preach the everlasting Gospel. How well God heard and answered that prayer is known to thousands today, not only in Texas, but throughout the Southland.

Father Scarborough knew the heart of his wife on that point. He knew how some member of the family had come into the room and found her at the cradle and the kindly scolding she had received for leaving her bed, and how later, with great emotion, she had explained to her husband why she did it. She wanted her boy, to preach the Gospel, and she believed that God would give her the desire of her heart. Like most other boys who have responded to God's call to preach, Lee Scarborough had given very little evidence in his early life that his mother's prayer would ever be answered. Lee knew ranch life in West Texas. No one doubted that he was an expert, for his age, in all that goes to make up active ranch life, but he was never wild or immoral as many suppose every cowboy to be. He was devoted to his mother, and being the youngest of her large family spent much time with her.

About this time there was an incident in his life which appears to those who know the circumstances to have been used of God to turn his mind into the channel and toward the life which God had planned for him. Attired as an up-to-date cowboy,

**The Effect of an  
Address on His  
Life.**

## The House that was Never Built 115

and riding his favorite horse, he came one day into the little inland county seat village near his home. Before he had dismounted someone had told him that there was to be an address in the Court House and that already the people were gathering. He made up his mind to hear it. Dismounting, he went straight into the Court House and heard the speaker through. The orator of that occasion was Judge K. K. Leggett, of Abilene, Texas, who still lives in that city, and whose life work and influence has meant much to West Texas. Some three weeks afterward, in a quiet talk with his mother, he told her how the address stirred in him a desire to get an education and be somebody in the world. God had used the address to turn the mind of the boy toward the plan which He had for him. The earnest words of the boy about his desire to attend college aroused new and fresh hope in the mother's heart that God would some day answer her prayer and call the boy into the ministry. She had said very little to her husband about her talk with God by the cradle when her boy was only three weeks old, but he knew it and would have remembered it all had his attention been called to it.

Father Scarborough loved his wife and was greatly devoted to his baby boy. It had been the desire of his heart to build a nice home for his family before he should be called to his reward. His wife knew this was in his heart, in fact it was through her

**The House that  
Was Never Built.**



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efforts, as well as his, that a sum of money had been saved up until they should be ready to build the house.

One day toward the cool of the evening he said to his wife, "Let's go up on the hill and select a suitable place for the home. We have saved the money for that purpose and we had as well build it." There had been times in the past when Martha Scarborough had longed for a better home. On coming to the West they had at first lived in a dug-out, and later a frame house had been constructed. Although she took his arm and accompanied him to the place that had been selected for a home sometime before, she did not manifest very much interest in what was going on. He wondered why she was so indifferent, but asked no questions. On reaching the spot he said, "Here, wife, is the place I have selected for the home. I believe this is the most suitable location we can find."

The good woman could stand it no longer; she pressed gently on his arm which caused him to turn his eyes toward her face. There was a light in it born of heaven, an expression which he knew came from a heart moved by some holy ambition. Her eyes were filled with tears as she looked up into his face. She was the first to speak, and this is what she said: "My dear, I appreciate your desire to build a home for me and the children, but I fear that if we use this money we have saved to build this home we shall never be able to send Lee to

college." That is all she said, but Father Scarborough was overcome with the expression on his wife's face and the earnestness of her words—so much so that he made no reply, but turning at once in the direction of home the two walked more rapidly. Hardly a word was spoken until they had reached the house, and then the conversation was not about building a home.

Three days passed and a silent but intense struggle had gone on in the heart of George Scarborough.

**The Father's  
Victory.**

He did so much want to build the home for his dear companion who had been so faithful to him through a long and happy married life. He wanted her to be more comfortably surrounded in her old age, and had thought of how she and the children would have a home, should he be called away first, but now for the past three days other thoughts had occupied his mind. He recalled the story of the mother's prayer by the cradle when the baby was just three weeks old. He recalled the quiet hours with his wife when their children had been the subject of the conversation and how often her heart would turn to Lee and her desire that God would be pleased to call him to preach. Thoughts like these during the three or four days led Father Scarborough to know well enough what his wife wanted done with the money which had been saved to build the home. He had not been able to sleep for almost a whole night and his wife had noticed his restlessness. When the morning came and

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breakfast was over he called his wife to his side and in a few quiet words he told her of his struggle for the past few days, of how he had longed to build her a home, and how now he had won the victory, and was willing for her to say what was to be done with the money which had been saved for that purpose. Placing her hand upon his arm and looking up into his face, she said quietly, but earnestly: "Then, my dear, *the house will never be built, and Lee will go to college.*" To say that mother Scarborough was happy does not fully express her feelings. She was happy, satisfied, and hopeful. She felt now that in sending her boy to college she would in some way be helping God to answer her prayer, and that may be if she would do her best for her Lee, God would do the rest.

A year or more passed before Lee left home for college, but a happy mother was looking forward to the time and making ready for  
**Student at Baylor University.** it. It was many years before Lee knew the story of why the house had not been built. His mother told him the story after he had entered the ministry.

One incident of Lee's student life at Baylor should not be passed over, as it must have almost certainly been used of God to fit the mind and heart of the boy for the great work to which He would later call him. Dr. B. H. Carroll, now President of the Southwestern Baptist Theological Seminary, was pastor of the First Baptist Church

of Waco during Lee's residence there as a student in Baylor University. On leaving home for the University, Lee's father obtained from him the promise that he would hear Dr. Carroll preach on each Sunday morning, and before the Sabbath closed write out for him a full report of the sermon. Accordingly Lee spent his Sunday afternoons, while a student in Baylor, writing out a careful report of Dr. Carroll's Sunday morning sermons for his father. In this way he got his Seminary course in theology and homiletics before he was a preacher.

When Lee had completed his work at Baylor he entered Yale University to prepare for the practice of law. It was here that **The Human Element in His Call.** God put him in touch with the man—the pastor—who was to play the human element in every man's call to preach. Both Ananias and Barnabas must take a hand in helping Paul in getting started, and it may well be doubted whether any young man ever entered the ministry without the aid of the human element. John Jasper, the wonderful negro preacher of Richmond, Va., used to say that God and "Marse" Sam Hargrove called him to preach. In the case of Lee Scarborough God had ordained that Edwin M. Poteat, then pastor of Calvary Baptist Church in the city of New Haven, should furnish the human element. The life and sermons of this noble pastor, together with a quiet talk in his study, brought Lee to have neither doubts nor fears in his heart as to his duty. He would preach the Gospel. The

## 120 Recruits for World Conquests

struggle in the deep of his heart, lasting for weeks, the giving up of the cherished ambition to be a lawyer, and his final surrender to do God's will, is passed over without discussion, because words fail us when an attempt is made to describe the struggle and victories of the human heart when God is calling to the high and sacred duty of preaching His everlasting Gospel. Let it suffice to say that from the moment that he said yes to Jesus his love and devotion to his cause has been strong and aggressive. Is it not always true that the intensity of the service for the Master is measured by the depth and comprehensiveness of the surrender?

Lee's first thought was that his precious mother must know of his decision. The letter that went to her telling her the story of his surrender to preach, and the effect it had upon this waiting and praying, yet believing mother, is too sacred to be described here. It must be left to the imagination of the reader. Suffice it to say that when the letter came her voice went up to God in praise and thanksgiving, and was heard not only on her own ranch, but by more than one of the neighbors. George Scarborough was not a man of great emotion, but he possessed elements of character that made him strong and at the same time lovable. Lee had inherited many of his father's noble qualities. It was not without a great deal of joy that the father thought of his boy's early home coming, and coming home, too, a preacher.

## The House that was Never Built 121

It had been known for sometime by the people of the town of Abilene that Lee would return home soon a preacher. Of course, **His First Sermon.** it was nobody but "Lee" with the boys, and most others. They knew, of course, that he had decided to preach, but while they believed in him as a fine young man, they had an idea that a good prospect for a lawyer had been spoiled to make a poor preacher. Dr. R. T. Hanks was the pastor of the First Baptist Church of Abilene at that time, and it was at his invitation that Lee was to preach his first sermon in his church. Lee's father and mother lived at Abilene then.

An amusing incident occurred at the church on the Sunday morning Lee preached his first sermon. According to the announcement by the pastor he was in his place in the church the first Sunday morning after he reached home. As his own boy would preach that morning Father Scarborough took a seat some three or four benches from the front that he might get a good view of the young preacher. When Lee was well into the discourse, and when it was clear to all that he had the situation well in hand, and that the good Spirit of God was with him, a good woman who sat just in front of the father, said softly to the woman by her side: "He's surpassing his father, isn't he?" The father heard the remark of the woman but there was no jealousy in his heart; he was happy. He leaned forward just a little toward the woman, and in a suppressed voice



said: "He ought to beat me, he is standing on my shoulders." Lee was too deeply interested in his discourse to know that these words were passed between the good woman and his father, but a hearty laugh was indulged by him when later his father related the incident to him. The sermon over and the company dismissed, the people began to depart for their homes. There was one scripture that kept ringing in their ears as they walked: "There came a man sent from God." A new day had come to the little western town. Lee Scarborough, one of their own lads, had been called of God to preach.

The young people claimed a part of Lee's time that afternoon, but in a modest home in the town sat two aged people. It had been the happiest day of their lives. They had been too happy to talk very much. It was the mother who spoke first. Moving close to her husband's side and laying her hand on his arm she said in soft tones: "My dear, I have been thinking all day, and especially while our boy was preaching this morning, of the house you wanted to build for me just a few years ago. I remember how I got in your way, and how the money for which you had worked so hard to build me a home went for the education of our boy, whom we heard preach his first sermon today. I remember, too, something of the struggle you had over giving up the idea of building the home. Now tell me, are you satisfied and happy when you think of *the house that was never built?*"

He lifted her close to his heart she felt a hot tear fall upon her cheek. A few moments passed and pressing her still closer to his breast, he said: "My dear, I did so much want to build you a home, but if the amount of money had been a hundred times what it was I would be satisfied and happy today if every dollar of it had gone into the preparation of our boy to preach the Gospel. Houses and lands are all right, but I know today that they have little value compared with the education and training of our children for the work to which God has called them. How thankful I am today that we made the sacrifice to equip our dear boy for the exalted work to which God has called him."

Dear Reader, it may not be your son that God will call to preach. Paul had no sons in the flesh, but he called Timothy his spiritual son, and trained him for the work of the ministry. Money, houses, lands, stocks and bonds are all right in their place, but when young men called of God to preach, need training for their exalted work these perishable things should readily be used for that purpose. Are there young preachers today that need to be equipped for their work? Is God calling on us to build great Seminaries and colleges where hundreds and thousands of young men may assemble in the coming years and be trained for the great work to which God has called them? Let us do it unstintingly and with all our might, and God will abundantly bless each of us in the performing of it, and its power and influence will reach around

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the world. The most far reaching investment in the world is an investment in the heart and life of a God-called consecrated preacher. Prayers, sympathy and money put into them will go far to bringing in the Kingdom of our Redeemer.











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undergirded by a spiritual  
compulsion, a deep conviction  
that God has touched your life  
is now dealing with you and  
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